CATALOGUE

OF THE

ARABIC MANUSCRIPTS

IN THE

LIBRARY OF THE INDIA OFFICE

VOLUME II

I. QUR'ĀNIC LITERATURE

BY

C. A. STOREY, M.A.,
Librarian

PUBLISHED BY ORDER OF THE SECRETARY OF STATE FOR INDIA IN COUNCIL

HUMPHREY MILFORD
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CATALOGUE OF ARABIC MANUSCRIPTS

VOLUME II

I. QUR'ĀNIC LITERATURE

A. The Text of the Qur'ān.

1051

4142.—Foll. 558; 12⅗ × 10 in.; ll. 13; ruled borders; writing described below; fully vocalised; illuminations (see below); worm-eaten and otherwise damaged in places; margins repaired throughout; copyist, Aḥmad ibn Muḥammad ibn Niẓām ibn Qiwām al-'Abbāsī; dated 15 Rabī' II 857/1453. [Delhi]

القرآن

al-Qur'ān.

Sūrahs II–CXIV.

A large *Qur'ān* carefully written (like nos. 1053–6 and 1072(*a*)) in a rather stiff Indian script which continued to be used occasionally in *Qur'āns* until a comparatively recent period (cf. no. 1056) and which is distinguished by a general clumsiness of effect, by the thickness of its horizontal strokes, the shallowness of the curves of final *nūns* and similar letters, the thinness and approximate horizontality of the vowel-marks, and other peculiarities[1].

Elaborate but rather crude illuminations on foll. 9*a* (beginning of Sūrah II—the opposite page is missing), 112*b* and 113*a* (Sūrah VII), 245*b* and 246*a* (Sūrah XIX), 377*b* and 378*a* (Sūrah XXXVIII) and 531*b* and 532*a* (Sūrah CXIV) mark the beginnings of the four quarters and the end of the text.

In the margin near to the beginning of each sūrah is written in red ink a Persian note headed فضل السورة concerning the rewards promised, according to alleged statements of the Prophet, for reading it. Below or near to this note is another headed ختم سورة (كذا) concerning the talismanic effects of reading the whole sūrah a specified number of times.

In the margin likewise are indicated (usually in red) the beginnings of the *ajzā'* and *asbā'*[1] and their subdivisions, the *rukū'āt*, the *sajdahs*, the variant readings (the abbreviations denoting the names of authorities being written underneath, usually in blue) and an apportionment of the text of each *juz'* among the five daily prayers, the names of which are written in red or blue. At the beginning of each sūrah is stated also in the margin the number of *rukū'āt* into which it is divided.

There are numerous marginal notes in various hands consisting largely of extracts from well-known works such as the *'Arā'is al-bayān*, al-Baiḍāwī, al-Naisābūrī's *Gharā'ib al-Qur'ān* and the *Madārik al-tanzīl*. Interlinear notes and glosses also are frequent.

Red ink is used in the text for al-Sajāwandī's signs of pause, the مدّ منفصل, the first few words of each *juz'* and the headings of sūrahs.

---

[1] It has been ascertained from a photograph that this script belongs to the same type as that of *Qur'ān* no. 65 in the Āṣafīyah Library, Ḥaidarābād, which is stated in the catalogue to be written in the *khaṭṭ i Bihār*. Major Charles Stewart in his catalogue of Ṭīpū's Library, p. 166, describes a *Qur'ān* (no. VI) as "written in the Behāry character (a branch of the Cufick)." A manuscript of the *Durr i majālis* said to be written in the *khaṭṭ i Bihārī* is described by Khudā Bakhsh in his *Maḥbūb al-albāb*, p. 272.

[1] The copyist began but forthwith discontinued the indication of a division into *athmān* and *atsā'*.

The ends of verses are marked by yellow circles with blue centres and red circumferences, around which red and blue dots (usually eight in number) are arranged alternately. The text is enclosed within treble ruled borders of red and blue.

The colophon is followed (1) on fol. 533*a* by a prayer headed:

الدعاء لختم القران اللهم صلّ على محمد وعلى آل محمد وبارك وسلّم

and beginning:

صدق الله العظيم وصدق رسوله الكريم ونحن على ما قال مولينا من الشاهدين

(2) on fol. 535*b* by a metrical *fāl-nāmah* headed:

فال منظوم از گفتار مولانا مسعود بن عالم بن مسعود اجّه

and beginning:

گر بخواهی فال مصحف بنگری
انج شرطست اندرو زان نگذری

(3) on fol. 537*b* by notes on the views of the "Seven Readers" concerning the reading of the *Isti'ādhah* and the *Basmalah*.

(4) on fol. 538*a* by statistics of the total number of sūrahs, verses (6666), words (77742), letters (340742) and *rukū'āt* (540) in the *Qur'ān*, together with a *memoria technica*.

(5) on fol. 538*b* by explanations of the abbreviations used to indicate the different readers.

(6) on fol. 539*a* by a list of the readers mentioned in the *Kitāb al-Ghāyah* (presumably that of Ibn Bādish (Aḥmad ibn 'Alī), cf. Ḥ. Kh. IV 8529). The names are grouped under the five towns, al-Kūfah, al-Baṣrah, al-Madīnah, Makkah, and al-Sha'm.

(7) *ibid.* by a similar list with the names of the *rāwīs*.

(8) on fol. 540*b* by metrical *memoriae technicae* including eleven verses beginning:

حافظا این نظم را بشنو کنون
تا ترا در وقف باشد رهنمون[1]

(9) on fol. 541 by a table in six columns showing the names of the authorities through whom the readings associated with the names of 'Āṣim, Ḥamzah, and al-Kisā'ī were transmitted from the Prophet to Najm al-Dīn Balawī.

The last six names are in each case 'Alam al-Dīn Sakhāwī, Ṣā'in al-Dīn Baṣrī, Nūr al-Dīn Sīwāsī, Sirāj al-Dīn Sab'ah, Ḥāfiẓ al-Dīn Khwārizmī, and Najm al-Dīn Balawī.

Two additional columns contain a versified *memoria technica* by Maulānā Najm al-Millah wa 'l-Dīn (presumably the aforementioned Balawī) for the abbreviations indicating the different readers. It begins:

بشنو ای قاری رموز مقریان
بیشتو چون میکنم یك یك بیان

(10) on fol. 542*a* by two short sections headed respectively احكام المدّات and سورة الفاتحة. The latter deals with the pronunciation of the words عليهم and الصراط.

The preceding are all well written with rubrications etc. The numerous remaining leaves both at the front and at the back of the book are covered with a variety of extracts, prayers, notes, Persian and Arabic verses, etc. in different hands.

Colophon (fol. 532*b*):

تمّ هذا الجامع الكبير بيد العبد الضعيف الراجي الى رحمة الله العلّام احمد بن محمد بن نا[ظ]ام بن قوام العبّاسي القاري غفر الله له ولوالديه واحسن اليهما واليه فى وقت العصر من يوم الاربعاء الخامس عشر من شهر ربيع الاخر سنة سبع وخمسين وثمانماية

Under this colophon is a seal which is damaged but on which the date 939 can be read.

Beside the seal is a note which is only partially legible but in which the words استكتبه جدّى المرحوم المغفور لقراءة نفسه can be deciphered.

[1] For these verses cf. Gotha Pers. Cat. 2, Ethé 2703 fol. 29*a* (where they are ascribed to al-Sajāwandī) etc.

1052

4143.—Foll. 485; $10\frac{1}{5} \times 7\frac{1}{2}$ in.; ll. 13; ruled borders; good, formal writing in some respects similar to that of no. 1051: fully vocalised (foll. 1, 37, 38, 48 and 49 have been supplied in a later hand); the beginning and end of the manuscript especially have been damaged by worms and otherwise; copyist, Muḥammad Dihlawī; 15th century (?). [DELHI 13 *bis*]

al-Qur'ān.

Sūrahs II 12–CXIV.

A slightly defective copy carefully and elaborately written.

The Qur'ānic text is in large thick letters and between the lines in small letters is a literal Persian translation, each Qur'ānic word having the equivalent word or words written under it. The verses are divided from one another usually by gilt circles with black circumferences (from a point on which a curved line is often drawn to or beyond the centre), but on foll. 2–7 by rosettes.

The *rukū'āt* are marginally indicated by means of gilt or red *'ains*, the beginnings of *ajzā'* by the word الجزو (or جزو) and the *sajdahs* by the word سجده in red.

The headings of sūrahs are in yellow. At the beginning of each sūrah is written in red on the margin a statement concerning the place of its revelation and the number of its verses as well as a tradition concerning the rewards promised for reading it. Here and there are marginal statements concerning the circumstances in which a particular sūrah or verse was revealed.

The Qur'ānic text ends on fol. 482*a*. On fol. 482*b* a prayer headed دعا ختم القران begins as follows:

صَدَقَ اللّٰهُ الّذى لَا اِلٰهَ اِلَّا هُوَ اَصْدَقُ الْقَآئِلِينَ وبَلَّغَتْ رُسُلُهُ رِسَالَاتِهِ وَاَنَا بِذٰلِكَ من الشَّاهِدِينَ الخ

On fol. 483*b* the copyist, Muḥammad Dihlawī, who gives his name on line 4 of this page, begins an exposition of the rules which he has observed in writing this manuscript:

قواعدي كه درين مصحف نكاه داشته شده است

Unfortunately these last leaves have been damaged and it is not possible to read all the words, but for the most part the sense is clear. The consonantal text of Zaid ibn Thābit has, he says, been adhered to except where this would have caused difficulty to the reader. The readings of Abū 'Amr as transmitted by al-Yazīdī and those of al-Kisā'ī as transmitted by Nuṣair have been given in the text, the latter being distinguished by the use of red ink. The other variant readings are given marginally in red with the abbreviations for the names of the several authorities in blue underneath.

The pauses of al-Sajāwandī are given in red and the words ما and مَنْ are marked, according to the system of al-Rāzī, with the signs ∴ (= شرط), ن (= نفى), خ (= خبر), س (= استفهام) etc.

These statements concerning the rules observed in writing the manuscript are followed by two short chapters headed respectively ذكر فضايل قران and ذكر احاديث النبى عليه السلام

The manuscript begins with the words:

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا الخ

There are lacunae after foll. 6 (II 68–76), 19 (II 184–192), 28 (end of II 255 and beginning of II 256), 29 (II 261–7) and 43 (III 95–106). About half of fol. 224 and the bottom of fol. 225 have been torn away.

1053

3402.—Foll. 387; $12\frac{4}{5} \times 8\frac{4}{5}$ in.; ll. 14; ruled borders; text in large writing similar to that of no. 1051, Persian translation in small nasta'līq; copyist, ...b. Aḥmad Anṣārī Madanī...[?]; written for the Rāy Rāyān[1]...; dated Sha'bān 990/1582 (or 995/1587) "in the time of Jalāl al-Dīn Akbar Bādshāh Ghāzī."

al-Qur'ān.

Another copy written in a script similar to that of No. 1051, but with much less skill and elaboration.

[1] This title was borne in Akbar's time by Rāy Patr [?] Dās, who in the 31st year of the reign was appointed *dīwān* of Bihār. For further information concerning him see *Ma'āthir al-umarā'* II 139–41, *Ā'īn i Akbarī* (tr. Blochmann) p. 469, *Memoirs of Jahāngīr* (tr. Rogers and Beveridge) I p. 22 etc.

The text is accompanied by an interlinear Persian translation (different from that in no. 1052) marked by certain archaic spellings.

The headings of sūrahs, the first, seventh and last line on each page, the marks of pause, and the marginal indications of sections, sub-sections and *rukū'āt* are in red ink. The Persian translation is on some pages entirely in red, on others entirely in black, on others partly in red and partly in black.

The verses are separated from one another usually by red circles enclosing small black squares or circles.

Little now remains of the original margins. The first three leaves were apparently supplied in the 18th century. The last few leaves have all lost more than the margins and on fol. 387*a* about one-third of the colophon has been torn away. The following words are visible:

وقع الفراغ من كتابت هذ [*sic*] الكتاب العزيز الذي
لا ياتيه الـ[باطل من بين يديه] ولا من خلفه بخط
عبد [*sic*] الضعيف النحيف الحقير الراجي ا[لي رحمة
ربه القدير] ... بن احمد انصاري المدني ثم ننابي
[?] المحتـ[ـد] ... شعبان سنه ٩٩٠ حق وملك راي رايان
را[ي پتر داس] ... در عهد جلال الدين اكبر بادشاه
غازي خلد الله ...

For the circumstances in which this *Qur'ān* was "picked up in the streets of Lucknow, on the occasion of the entry of the Brigade under General Franks into that city, in 1857, by one of his Aides de Camp," and for other information see Ethé 2969.

1054

4133.—Foll. 240; $9\frac{1}{2} \times 5\frac{1}{2}$ in.; ll. 19; ruled borders; writing similar to that of no. 1051; fully vocalised; illuminations; rubrications; marks of pause etc.; somewhat worm-eaten and otherwise damaged, margins repaired throughout; copyist, Jamāl al-Dīn ibn Rukn al-Dīn ibn Jamāl al-Dīn ibn Yumn [?] ibn Sulaimān; 16th century (?). [DELHI]

al-Qur'ān.

Sūrahs I–XLVIII and CII–CXIV.

Another copy in similar but more compactly written script.

Fol. 1*b* and 2*a* as well as 240*b* are crudely illuminated.

Colophon:

وقد وقع الفراغ من تجويد هذه المصحف بخط
عبد الضعيف النحيف الراجى الى رحمة الله ربه الوالى
جمال الدين بن ركن الدين بن جمال الدين بن
يمن [?] بن سليمان غفر الله له ولوالديه الخ

On fol. 1*a* is the *kursī-nāmah* of a former owner, Shaikh Muḥammad Ṭufail Wālāshāhī, described as ملازم سركار بادشاه محمد شاه صاحب قران with the date 11 Ramaḍān in the year 25 of the accession [of Muḥammad Shāh, who reigned from 1719–1748 A.D.].

1055

4145.—Foll. 408; $7\frac{1}{2} \times 5$ in.; ll. 15 on foll. 108–185 and 262–387 apart from supplies, ll. 13 on foll. 196–256 and 388–end; ruled borders; fully vocalised; headings of sūrahs, marks of pause, the word الله, the opening words of sections and marginal indications of sections and subsections in red (on the 13-line pages these have mostly turned black); ends of verses marked by red circles with red centres; worm-eaten; many margins repaired; 18th century. [DELHI 18 *bis*]

al-Qur'ān.

Sūrahs II 91–LXXVI 11.

Another copy written (except for the numerous supplies in several inelegant hands) in similar script.

1056

4144.—Foll. 267; $9\frac{4}{5} \times 6\frac{4}{5}$ in.; ll. 10, enclosed within ruled borders; writing similar to that of no. 1051; fully vocalised; in the headings of sūrahs red and black ink are generally used for alternate words or groups of words; marks of pause, marginal indications of sections and subsections and the word الله wherever it occurs are written in red ink; the verses are separated from one another by yellow circles with red spots in the centre and on four points of the circumference; slightly worm-eaten; some pages

damaged; written for Miyān Wasāwā[1]; copyist, Ḥāfiẓ Walī Muḥammad; dated Tuesday, 25 Shawwāl 1194/1780. [DELHI 4 *bis*]

al-Qur'ān.

Sūrahs XXX 17–CXIV.

A comparatively modern *Qur'ān* written in similar script.

Colophon:

تمت هذه القران المجيد وفرقان الحميد بعون الله الملك المجيد فی التاريخ عشرون وخمس من شهر شوال فی يوم الثلثا الف ومائة وتسعون واربع سنه ١١٩٤ من هجرة النبی صلی الله عليه وسلم كاتبه حافظ ولی محمد ومالكه ميان وساوا فقير اللهم اغفر لكاتبها وقاريها ومالكها ولجميع المؤمنين والمومنات برحمتك يا ارحم الراحمين

A leaf is missing between foll. 7 and 8.

1057

4146.—Foll. 375; $8\frac{3}{10} \times 5\frac{3}{10}$ in.; ll. 14; good naskhī, fully vocalised; headings of sūrahs, marginal indications of sections (both اجزاء and احزاب), subsections and *sajdahs* and marks of pause in red; verses divided by red circles; gilt decoration at top of fol. 1*a*; a division into منازل has been marginally indicated in black by another hand; slightly worm-eaten; 17th century. [DELHI 23 *bis*]

al-Qur'ān.

Sūrahs II–CXIV.

The actual text of the *Qur'ān* ends on fol. 370*b*.

Fol. 371 begins with the usual prayer (صدق الله الخ). This is followed by a long prayer beginning:

اَللّٰهُمَّ لا تُمْتَنِىْ حَتّٰى يَهْدِيْنِىْ [*sic*]

which ends on fol. 373*a*.

Foll. 373*a*–375*b* contain versified rules (in Persian) for obtaining omens from the *Qur'ān* beginning:

اگر خواهی كه بينی فال قرآن الخ

Colophon:

تمت تمام شد بعون الملك الوهاب
هر كه خواند دعا طمع دارم
زانكه من بندهٔ كنهكارم

1058

4148.—Foll. 403; $12\frac{3}{5} \times 8\frac{4}{5}$ in.; ll. 13; ruled borders; clear but inelegant naskhī; rubrications (*ajzā'*, *rukū'āt*, pauses etc.); foll. 1*b* and 2*a* elaborately, but not very artistically, illuminated; written for Gul Shēr; copyist, Saiyid Imām al-Dīn, a resident of Pānīpat; dated 1248/1832–3. [DELHI]

al-Qur'ān.

Colophon:

تمت هذ القران بعون الله الملك المنان علی يد عبد الضعيف النحيف سيد امام الدين ساكن قصبه پانی پت بموجب استدعای گُل شير درويش در سنه ١٢٤٨ هجرة النبوی صلعم

1059

4147.—Foll. 431; $11\frac{1}{2} \times 7\frac{1}{2}$ in.; ll. 9; ruled borders; large and clear, fully vocalised naskhī; headings of sūrahs and marks of pause in red; illuminated head-pieces and interlinear gilding on foll. 1*b*, 97*b* and 209*b*; somewhat worm-eaten, especially margins; no title; no colophon; 19th century. [DELHI 12 *bis*]

al-Qur'ān.

Sūrahs X–CXIV.

The sūrahs are arranged in the groups X–XVI, XVII–XXV and XXVI–CXIV, each group beginning after a blank page or pages with an illuminated head-piece.

1060

4150.—A roll 11 ft. long × $2\frac{1}{2}$ in. wide enclosed within a cylindrical case measuring $3\frac{3}{10} \times \frac{17}{20}$ in.; minute, unvocalised naskhī with frequent omission of diacritic points; 19th century.

al-Qur'ān.

The whole of the *Qur'ān* written on a paper roll for use as an amulet.

[1] For this name cf. *Census of India*, 1911, Vol. IV, Baluchistan, Pt. I, p. 83: "Shrines, needless to say, are a very popular resort of the barren woman. Some shrines have a greater fertilising reputation than others, and the most famous of all is perhaps Shāh Wasāwa's *kanḍī*, a tree that grows in the Nasīrābād *tahsīl*."

The writing, which is partly in black and partly in red ink and runs at different times crosswise, lengthwise and obliquely, is enclosed within gold borders traced in such a way that alternate portions of the text form geometrical patterns and clauses of the *Āyah al-kursī*.

For similar rolls see de Slane 571 and Rieu 76.

1061

4149.—Foll. 186; $7\frac{7}{10} \times 5\frac{4}{5}$ in.; ll. 8 (ll. 11 on foll. 1*a*–12*a*); ruled borders; clear, fully vocalised naskhī; headings of sūrahs, marks of pause and marginal indications of sections and subsections in red; verses separated by red dots with black centres; water-stained and slightly worm-eaten; 18th century. [DELHI]

al-Qur'ān.

Selections from the *Qur'ān*, viz. Sūrahs XXIX–XXXI, XII, XVIII, XXV, XXXVI, XLVII, XLVIII, LV, LVI, LXII, LXIV, LXVII–CXIV, II 284–286, III 138–141, VI 83–90, VII 52–54, XL 10–21, LI 47–60, XX, XXIV 35–40, XVII 79–86, LIX 18–24, XXIII 117–118.

Sūrahs XII 1–53 and II 284–286 are accompanied by an interlinear Persian translation.

Invocations in Arabic and statements in Persian concerning the method of reciting them are written on some of the margins.

1062

3440.—Foll. 61; $8\frac{1}{5} \times 5\frac{9}{10}$ in.; ll. 5 usually; clear, large, vocalised Chinese naskhī; headings of sūrahs, marks of pause etc. in red; 19th century.

[Presented 27 June 1883. H. W. GABBETT.]

al-Qur'ān.

A volume of selections from the *Qur'ān* accompanied by a Chinese translation[1] which is written sometimes at the beginning, sometimes at the end, sometimes in the middle of the lines and occasionally between the lines.

The parts of the *Qur'ān* contained in the volume are Sūrah I (which is given twice, on foll. 1–3*a* and again on 3*a*–$4b^{3}$), II 1–4 (foll. 4*b*–5*b*), 158 (foll. 5*b*–6*a*), 256–259 (6*a*–8*a*), 285–286 (foll. 8*b*–10*a*), III 6–7 (10*a*–10*b*), 14–17 (first five words only of 17, foll. 11*a*–12*a*), 25–26 (fol. 12), IX 129–130 (fol. 13), XXXVI (fol. 13*b*), LXVII (fol. 32*a*), LXXXVI–LXXXVII (fol. 4*a*), XCIII–XCIV (fol. 44*a*), XCVII (fol. 46*a*), XCIX (fol. 47*a*), CII–CIII (fol. 48*a*), CV–CXIV (fol. 49*b*).

Foll. 56–60 contain a prayer of the type which is to be found at the end of many printed and manuscript *Qur'āns* and which begins with the usual formula:

صدق الله العظيم الخ

On fol. 1*a* is the following note faintly written in pencil: "A Koran found by me at Amoy in ... the Admiral's House. W. M. Gabbett.

The most valuable Book yet found in China. W. M. G."

The following note is on fol. 61*a*: "This Koran was found by M General W. M. Gabbett in the Chinese Admiral's House at Amoy when taken by the force under the command of Lord Gough. My brother was then Lord G.s aide de camp. R. J. Gabbett, Vicarage, Foynes."

Inserted between foll. 60 and 61 is a letter dated 7th June /83 from Mr Hugh W. Gabbett, General Gabbett's son, who presented the MS. to the India Office.

[1] Dr Lionel Giles of the British Museum was kind enough to examine this translation. It contains occasional comments.

1063

4136.—Foll. 15; $7\frac{3}{10} \times 4\frac{1}{10}$ in.; ll. 14; good naskhī; rubrications; illuminated head-piece, ruled borders and gilt interlineations; ends of verses marked by gilt circles; much worm-eaten; decorated oriental binding; 18th century. [DELHI]

al-Qur'ān.

Sūrahs XXXVI, XLVIII, LVI, LXVII, LXXVIII.

1064

4135.—Foll. 39; $6\frac{1}{2} \times 4\frac{1}{5}$ in.; ll. 5; ruled borders; clear naskhī; rubrications; crudely illuminated head-piece on fol. 1*b*; ends of verses marked by gilt circles; 19th century. [DELHI]

al-Qur'ān.

Sūrahs XXXVI, XLVIII, LVI, LXVII, LXXVIII.

1065

4131.—Foll. 29; $10\frac{1}{2} \times 6\frac{4}{5}$ in.; ll. 7; good, large naskhī; rubrications; copyist, Ja'far 'Alī; 19th century. [DELHI]

al-Qur'ān.

Sūrahs XXXVI, XLVIII, LVI, LXVII, LXXVIII.

The Sūrah Yā-Sīn is preceded on fol. 1 *a* by a prayer headed افتتاح سوره مباركه يسٓ and beginning:

اللهمّ صلّ على محمّد وآل محمّد بعدد كلّ واحد مـمّا فى القران من السور والايات الخ

Colophon: حَرَّرَهُ جَعْفَرْ عَلى

1066

4125–7.—Foll. 27, 28, 28; $9 \times 6\frac{1}{2}$ in.; ll. 11 (occasionally 10); good, bold naskhī; headings of sūrahs, *rukū'āt* and pauses etc. in red; 18th century. [DELHI]

al-Qur'ān.

Sections 19–20, 21–22 and 23–24 = Sūrahs XXV 23–XLI 46.

Three volumes in the same hand containing two sections each.

1067

4128–9.—Foll. 41, 46; $8 \times 4\frac{7}{10}$ in. and $7\frac{7}{10} \times 4\frac{7}{10}$ in.; ll. 7; large, clear naskhī; rubrications; decorated oriental bindings; copyist, Saiyid Nithār Ḥusain; 19th century. [DELHI]

al-Qur'ān.

Sections 1 and 2 = Sūrahs I–II 253.

Two volumes containing a section each.

Colophon:

بعجلت تمام سيد نثار حسين نوشت

1068

4137–8.—Foll. 42, 40; $6\frac{1}{5} \times 3\frac{4}{5}$ in; ll. 8; good naskhī; ruled borders; rubrications; 19th century. [DELHI]

al-Qur'ān.

Sūrah VI.

Two well-written copies in the same hand.

1069

4132.—Foll. 22; $8\frac{3}{10} \times 5$ in.; ll. 9; ruled borders; clear naskhī; rubrications; 19th century. [DELHI]

al-Qur'ān.

Section 8 = Sūrahs VI 111–VII 85.

1070

4134.—Foll. 20; $7\frac{7}{10} \times 4\frac{3}{5}$ in.; ll. 9; ruled borders; good naskhī; rubrications (*rukū'āt*, pauses etc.); 19th century. [DELHI]

al-Qur'ān.

Sūrah XII.

1071

4130.—Foll. 32; $9\frac{2}{5} \times 6\frac{1}{10}$ in.; ll. 14; ruled borders; fair naskhī; headings of sūrahs, pauses etc. and interlinear Urdū translation in red; 19th century. [DELHI]

al-Qur'ān.

Section 30 = Sūrahs LXXVIII–CXIV.

The last section accompanied by the annotated Urdu translation entitled *Mūḍiḥ i Qur'ān* (a chronogram = 1205/1790–1) by 'Abd al-Qādir ibn Walī Allāh Dihlawī. The translation is written in red between the lines, the notes, also in red, on the margin.

1072

4141.—A volume containing the following parts of the *Qur'ān*:

(*a*) Sūrahs XII, XXXVI, XLVIII, LV 1–41, CII 8–CXIV.

This manuscript is for the most part rather clumsily written in a script similar to that of nos. 1051 and 1053–1056, but foll. 2, 3, 5, 7, 9, 10, 12, 23 and 43–5 were supplied in the year 1201/1786–7.

An interlinear Persian translation (written in red ink as far as fol. 14 *b*[1]) accompanies the text in the older part of the manuscript.

The ends of verses are marked by yellow circles with red centres and four red dots arranged round the circumference.

Foll. 45; $9\frac{3}{5}\times 5\frac{7}{10}$ in.; ll. 7; ruled borders; writing described above; headings of sūrahs, opening words of sections (*ajzā'*), marks of pause, the word الله wherever it occurs and marginal indications of sections and *rukū'āt* are in red; worm-eaten and water-stained; decorated, but much damaged, oriental binding; 17th century [?]. [DELHI]

(*b*) Sūrahs XII 46–XVII 2.

Fol. 69*a* bears a duplicate copy of XIV 47–52.

On fol. 46*a* are the words

جلد هفتم از قران وقف

Foll. 46–69; $9\frac{1}{2}\times 5\frac{4}{5}$ in.; ll. 15; clear naskhī; rubrications (marks of pause etc.) only partially added; decorated oriental leather binding; 18th century [?]. [DELHI]

(*c*) Sūrahs XXIX 45–XXXVI 26 and XLI 47–LI 30, i.e. the 21st, 22nd and 25th sections.

These three sections which bear on foll. 71*a* and 100*a* the words جلد یازدهم (سیزدهم) از قران وقف are in the same style of binding as the preceding and were apparently regarded as belonging to the same *Qur'ān*, but are in a different hand and on different paper. The marks of pause and marginal rubrications are, moreover, systematically added. The ends of verses are marked by small red circles. The headings of sūrahs are of the type

سورة الرّوم نزلت بمكة آياتها ستّون وكلماتها ٧١٩ وحروفها ٣٥٣٤

Foll. 70–129; $9\frac{1}{2}\times 6$ in.; ll. 14; ruled borders; good naskhī; headings of sūrahs and *ajzā'*, marks of pause, *sajdahs*, marginal indications of *aḥzāb* and *rukū'āt* in red; slightly worm-eaten; water-stained; decorated oriental leather binding; 18th century. [DELHI]

1073

4139.—A volume containing the following parts of the *Qur'ān*:

(*a*) Sūrah II 101 (from السَّمٰوٰتِ)–229 (to تَاْخُذُوْا).

There is a lacuna between foll. 2 and 3 (from او in verse 112 to وَمَا اللّٰهُ in verse 134).

Foll. 20; $7\frac{1}{2}\times 4\frac{4}{5}$ in.; ll. 9; ruled borders; good, large, vocalised naskhī; marks of pause etc. in red; *rukū'āt* indicated by marginal *'ains* and gold ornaments; ends of verses marked by gold circles; worm-eaten; decorated oriental binding; 18th century. [DELHI]

(*b*) Sūrah XLVIII.

Colophon:

كَتَبَهُ مِيْر اِمَامِ عَلِىْ سادات رضوى از فرزندان

حضرت امام على موسى رضا صلواة [*sic*] الله عليه

Foll. 21–34; $7\frac{3}{10}\times 4\frac{1}{2}$ in.; ll. 6; treble, ruled, red and blue borders enclosing a brown ground; good, large, vocalised naskhī; no rubrications or marks of pause; margins repaired; copyist, Mīr Imām i [*sic*] 'Alī Sādāt i Riḍawī; 19th century. [DELHI]

(*c*) Sūrah XLVIII. Another copy written in the same style.

Foll. 35–51; $8\frac{2}{5}\times 5\frac{1}{10}$ in.; ll. 5; slightly worm-eaten; apparently in the same hand as (*b*). [DELHI]

(*d*) Sūrah XVIII, followed by (1) (fol. 88*a*) the prayer for Muḥammad called *Durūd i mustaghāth*, (2) (fol. 110*b*) the prayer commonly known in India as the دعاء گنج العرش, (3) the *Kalimah*, (4) a magic square.

Foll. 52–123; $7\frac{1}{2}\times 5\frac{1}{5}$ in.; ll. 5; ruled red and blue borders; each line is written on a brown ground bordered by red lines and is separated from the following line both by this red line and also by an intervening white space, but from foll. 83–94 the blue lines are omitted and from 105 onwards both the blue lines and the brown ground are omitted; good, large, vocalised naskhī; marks of pause etc. and *rukū'āt* in red; oriental binding; 19th century. [DELHI]

(*e*) Sūrahs XXV 23–XXVII 60, i.e. section 19.

Colophon:

اَلْمَكْتُوبْ مِيْرزَا مُحَمَّدْ جَمْشَيْدْ بَخْت بَهَادُرْ جمْشَيْد فَرْ

Foll. 124–159; $7\frac{4}{5}\times 5\frac{1}{10}$ in.; ll. 7; very fair, large, vocalised naskhī; headings of sūrahs, opening words of *rukū'āt*, marginal indications of sections, subsections, *sajdahs* etc., fol. 154, and a Persian interlinear translation which is given on fol. 153*b* are in red; slightly worm-eaten; copyist, Mīrzā Muḥammad Jamshēd-bakht Bahādur Jamshēd-far; 19th century. [DELHI]

(*f*) Sūrahs XXVII 61–XXIX 43, i.e. section 20.

Foll. 160–178; $8\frac{1}{2} \times 5$ in.; ll. 11; ruled borders; fair, large, vocalised naskhī; rubrications; 19th century. [DELHI]

(*g*) Sūrahs LXXVIII–CXIV, i.e. section 30.

The text is accompanied by interlinear translations in Persian and Urdu and there are marginal notes in Urdu.

Colophon:

تمت تمام شد کار من النظام [*sic*] شد کاتب الحروف فقیر حقیر هیچ مدان اضعف عباد الله سید حسین ابن سید مزمل مرحوم حسینی البخاری ساکن قصبه خوشاب بیت

هرکه خواند دعاء [*sic*] طمع دارم

زانکه من بنده کنه کارم

تحریر فی التاریخ هفتم شهر جماد [*sic*] الآخر سنه یکهزار و یکصد و چهل و هشت بروز جمعه اول پهر گذشته مکتوب یافت بیت

خدایا به بخشاء سه بنده را

مصنف نویسنده خواننده را

On fol. 210*b* is an account in Urdu of the circumstances in which Sūrah I was revealed, and on the following page is Sūrah I with an interlinear Urdu translation.

According to a note on fol. 180*a* a former owner was Muḥammad Sulṭān Khān.

Foll. 179–211; $8 \times 5\frac{3}{10}$ in.; ll. 8; large, clear, vocalised naskhī; headings of sūrahs, marks of pause, the Persian translation, etc., in red ink; much of the original margins has disappeared; notes are written here and there on pieces of paper affixed to the margins; considerably water-stained; slightly worm-eaten; copyist, Saiyid Ḥusain ibn Saiyid Muzzammil Ḥusainī Bukhārī, a resident of Khwushāb; dated Friday, 7 Jumādā II 1148/1735. [DELHI]

1074

4140.—A volume containing the following:

(*a*) Sūrahs XII 54 (قال انك)–XVI.

Foll. 25; $8\frac{7}{10} \times 6\frac{1}{5}$ in.; ll. 13; ruled borders; thick, clear, but rather clumsy, vocalised naskhī; rubrications; worm-eaten; 18th century. [DELHI]

(*b*) Sūrahs XVII–XVIII 73.

Foll. 26–41; $8\frac{4}{5} \times 6$ in.; ll. 14; clear, large, rather uncouth vocalised naskhī: rubrications; much worm-eaten; 19th century. [DELHI]

(*c*) Sūrahs V 81–VI 110.

Foll. 42–60; $8\frac{1}{2} \times 6\frac{3}{10}$ in.; ll. 16; ruled borders; bold naskhī; rubrications (pauses etc.); fol. 51 supplied in another hand; 19th century. [DELHI]

(*d*) Sūrahs VIII 42–IX 94, i.e. section 10.

Foll. 52–60; same hand as the preceding, except foll. 52 and 60 which have been supplied in the same hand as 51; decorated binding. [DELHI]

(*e*) Sūrahs XXXIX 33–XLI 46, i.e. section 24.

Foll. 61–86; $8\frac{1}{10} \times 5\frac{3}{5}$ in.; ll. 9; large, good naskhī; rubrications (pauses etc.); 19th century. [DELHI]

B. COMMENTARIES.

1075

3795.—Foll. 65*b*—92*b*[11]; $6\frac{3}{10} \times 4\frac{1}{2}$ in.; ll. 15; clear, partially vocalised naskhī; rubrications; some marginal notes; water-stained; 15th century. [Purchased 13 July 1909]

تفسير سورة الواقعة

Tafsīr Sūraḥ al-Wāqi'aḥ.

A commentary on Sūrah LVI ascribed to 'Abd Allāh ibn 'Abbās, who is said to have died A.H. 68/687–8 or soon after (see *Ency. Isl.* I 19*b* etc.).

This commentary is entirely different from that contained in the concise *tafsīr* ascribed to Ibn 'Abbās which has been printed several times. It is concerned mainly with the subject matter and contains much eschatological information. The words قال ابن عباس occur at frequent intervals and are usually written in red ink. The portions of the Qur'ānic text are introduced by the word قوله in red (sometimes followed by عز وجل or تعالى).

Beginning:

قال اخبرنا هرُونُ بْن ليثٍ عن مجاهدٍ عن ثابتٍ الخراسانى عن عن [sic] لَهِيْعَةَ [sic] عَن يَزيد عن حبيبٍ عنِ الْوالد بن عبدَ [sic] الله الاسدى قال دخل عثمان بن عفان علي عبدَ [sic] الله بن مسعودٍ وهو مريض يَعودُهُ فقال له يا عبدَ الرحمن [sic] مَا تَشتكى قال اشتكى ذُنوبِى وارْجُوا رحمةَ ربّى ... قال يا عبد الله فما أرَى فى بيتكَ شيًا يكونُ لِصِبْيَانِكَ من بعدكَ قال يا ابن عفان قد علّمتمْ [sic] سُورَةَ الواقعةِ أحبُّ اليهم مما طلعَتْ عليه الشمس فانى سمعتُ رسولَ الله صلى الله عليه وسلم يقولُ من قرأ سورةَ الواقعةِ كل يومٍ حشا اللهُ قلبه نورًا ... وسمعتُ [sic] يقول صلعم من ارادَ ان يَتعلّمَ علمَ الاولين والآخرين والجنةَ والنارَ وعلم ما مضى وعلمَ ما بقى فَلْيَتعلّمْ سورةَ الواقعة بتفسيرها قال فخرج عثمان بن عفانٍ رضى الله عنه من عنده حتى اتى الى ابن عباسٍ فسلم عليه وقال يا ابن عباسٍ أحبَبْتُ ان تُفسر لى سورةَ الواقعة قال يا ابن عفانٍ والله لقد طلبتَ مِنى علمَ الاوّلين والاخرين حبيبى وقُرة [sic] عينى رسول الله صلعم يقول اذا وقعه [sic] الواقعة وهى صيحة تقعُ بالخلايق من قِبَلِ اسرافيل صَاحِبِ الصُرّ [sic] وذلك قوله تعالى اقتربتِ السَاعةُ وذلك فى يومِ الجمعةِ يوم عرفةَ ... يامر الله تعالى اسرافيلَ ان يَصيحَ بالخلايق صيحةً يقول يا اهلَ الدنيا ... قوله ليس لوَقْعَتِهَا كاذبةٌ ليس فيها تكذيبٌ ولا بُد من وقوعها قوله خافضةٌ يعنى خفضَتْ الى الارضِ فَأمَاتَتْ سُكّانَ الارضِ الخ

End:

قوله عز و جل ان هذا لهُو حق اليقينِ فسبح باسم ربك العظيم يعنى ليس من الله اعظم ولا اكبر تم الكتاب بعون الله الملك الوهاب

1076

4153.—Fol. 233; $9\frac{3}{5} \times 6\frac{7}{10}$ in.; ll. 21; good naskhī; rubrications; worm-eaten and slightly water-stained; copyist, Qāsim ʿAlī ibn Muʿizz al-Dīn al-Shūshtarī; dated 1 Rajab 1085/1674. [DELHI 19]

تفسير السلمى

Tafsīr al-Sulamī.

Sūrahs I–XVIII.

The Shīʿite commentary of al-Sulamī, or, as he is frequently called, al-ʿAiyāshī (Abū 'l-Naḍr Muḥammad ibn Masʿūd ibn Muḥammad ibn ʿAiyāsh al-Sulamī al-Samarqandī[1]), abridged by omission of the *isnāds*. The author's precise date does not seem to be recorded, but he was the master of al-Kashshī (who lived in the first half of the fourth century A.H., see Rieu 633) and consequently cannot have flourished long before the year 300/912–3. Of his works, which are said to have been more than two hundred in number and to have been held in high estimation in Khurāsān, some are mentioned in the *Fihrist* of Ibn al-Nadīm, pp. 194–195, and in that of al-Ṭūsī, no. 690. Notices of him will be found—apart from the two works already mentioned—in *Khulāṣah al-aqwāl*, fol. 113*a*, *Muntahā 'l-maqāl*, fol. 187*b*, and *Rauḍāt al-jannāt* III 17 (556).

With regard to this commentary the *Rauḍāt al-jannāt* has the following remarks:

كتاب التفسير المشهور الذى هو على مذاق الاخبار بل التنزيل على فضائل اهل البيت الاطهار اشبه شيء بتفسير على بن ابرهيم وتفسير فرات المشهورين ولم يكن عند صاحب الوسائل غير النصف الاول منه بل ولا عند صاحب كنز الدقائق الجامع لسائر تفاسير الاخبار ايضا غير ذلك النصف وفى مقدمات البحار عند ذكره لتفسير العياشي روى عنه الطبرسى وغيره ورأينا منه نسختين قديمتين وعد فى كتب الرجال من كتبه لكن بعض الناسخين حذف بعض اسانيده للاختصار وذكر فى اوله عذرا هو اشنع من جرمه انتهى

[1] In the *Rauḍāt al-jannāt* he is not called al-Samarqandī but al-ʿIrāqī al-Kūfī.

The commentary does indeed closely resemble that of 'Alī ibn Ibrāhīm al-Qummī (see no. 1077), being based mainly on traditions derived from the Imāms Abū Ja'far (Muḥammad al-Bāqir) and Abū 'Abd Allāh (Ja'far al-Ṣādiq).

It opens with a number of traditions concerning the *Qur'ān* and the family of the Prophet as sources of guidance. These are followed by some unnumbered chapters headed as follows:

Fol. 4*a*. (*a*) باب نزل (*sic*, for ترك) الرّواية الّتى بخلاف القرآن

Fol. 4*b*. (*b*) فيما انزل القرآن

Fol. 4*b*. (*c*) تفسير النّاسخ والمنسوخ والظّاهر والباطن والمحكم والمتشابه

Fol. 5*b*. (*d*) ما عنى به الائمة من القرآن

Fol. 5*b*. (*e*) علم الائمّة بالتّأويل

Fol. 7*a*. (*f*) فيمن فسّر القران برايه

Fol. 7*a*. (*g*) كراهية الجدال بالقران

Beginning:

الحمد لله على افضاله والصّلوة على محمّد واله قال العبد الفقير الى رحمه الله انّى نظرت فى التّفسير الّذى صنّفه ابو النّصر [*sic*] محمّد بن مسعود بن محمّد بن عبّاس [*sic*] السّلمى باسناده ورغبت بانتساخه وطلبت من عنده سماعًا [*sic*] من المصنّف او غيره فلم اجد فى ديارنا من كان عنده سماع او اجازه فحينئذ حذفت منه الاسناد وكتبت الباقى على وجهه ليكون اسهل على الكاتب والنّاظر فيه فان وجدت بعد ذلك من عنده سماع او اجازة من المصنّف ابيعت [*sic*] الاسانيد وكتبتها على ما ذكرها المصنّف اسئل الله تع التّوفيق لاتمامه وما توفيقى الّا بالله عليه توكّلت واليه انيب روى جعفر بن مسعود باسانيد عن ابيه عن ابى عبد الله جعفر بن محمّد عن ابيه عن ابآئه عليهم السّلم قال قال رسول الله صلّى الله عليه واله ايها النّاس انكم فى زمان هدنة الخ

Sūrah I:

من سورة امّ الكتاب باسانيد عن الحسن بن على بن ابى حمزة البطانى عن ابيه قال قال ابو عبد الله عليه السّلام اسم الله الاعظم مقطع فى امّ الكتاب الخ

Sūrah II:

من سورة البقره عن سعد الاسكاف قال سمعت ابا جعفر عليه السّلام يقول قال رسول الله صلّى الله عليه وآله اعطيت الطّوال مكان التورية الخ

Sūrah V:

عن زرارة بن اعين عن ابى جعفر عليه السّلام قال قال علىّ بن ابى طالب عليه السّلم سورة المائدة نزلت المائدة قبل ان يقبض النّبى صلّى الله عليه واله بشهرين او ثلثة الخ

Sūrah X:

من سورة يونس عن ابان بن عثمان عن محمّد قال قال ابو جعفر عليه السّلام قرا [*sic*] قلت من اىّ شىء اقرأ [قال اقرأ ?] من السّورة السّابعة الخ

End:

عن سماعة بن مهران قال سالت ابا عبد الله ع عن قول الله فليعمل عملا صالحا ولا يشرك بعبادة ربّه احدًا التّسليم لعلىّ لا يشرك معه فى الخلافة من ليس ذلك له ولا هو من اهله

Colophon:

تمّت [*sic*] الجزو الاوّل من تفسير السّلمى [*sic*] عن رواية الامامان [*sic*] المعصومان محمد بن جعفر بن محمّد الصّادق ومحمّد بن على الباقر صلوات الله عليهما وقد انتسخ كتبه اضعف عباد الله وتراب اقدام المؤمنين الى رحمة الله الملك الولى ابن معز الدين قاسمعلى الشوشترى فى تاريخ غرّة شهر رجب المرجب سنة خمس وثمانين بعد الف من الهجرة النبوية

Sūrah I on fol. 7*b*, II on 9*a*, III 47*b*, IV 64*b*, V 88*b*, VI 109*b*, VII 120*b*, VIII 132*b*, IX 141*a*, X 156*b*, XI 164*a*, XII 172*b*, XIII 185*a*, XIV 191*b*, XV 197*a*, XVI 201*a*, XVII 208*a*, XVIII 222*b*.

No other copy seems to be recorded.

al-Ṭūsī 690, I'jāz Ḥusain 665.

1077

4151.—Foll. 270; $12\frac{7}{10} \times 8\frac{1}{5}$ in.; ll. 21; inelegant but clear, sparsely vocalised naskhī; rubrications; marginal notes, corrections, variants etc. and occasionally indications of subject matter; slightly worm-eaten and water-stained; 18th century. [DELHI 2 *bis*]

تفسير القمّى
Tafsīr al-Qummī.

Sūrahs I–LIII 18.

A copy, defective both at the beginning and at the end, of the Shīʿite commentary of al-Qummī (Abū'l-Ḥasan ʿAlī ibn Ibrāhīm ibn Hāshim), who must have flourished in the first half of the 4th century of the Hijrah. The date of his death does not appear to be recorded. Meagre notices of him will be found in al-Ṭūsī's *Fihris*, no. 451, p. 209, *Khulāṣah al-aqwāl* (I.O. 3824) fol. 75*b*[4], *Muntahā 'l-maqāl* (I.O. 3802) fol. 134*a*[6], Brockelmann I 192.

This copy is slightly defective at the beginning, having lost apparently not more than one leaf. In the Introduction which is prefixed to the commentary proper the author first speaks generally of the importance of the *Qur'ān* and the exclusive knowledge of its meaning possessed by the Prophet's family. He then (fol. 2*a*) proceeds to the special section of which Ahlwardt has quoted the opening words (in this copy قال ابو الحسن علىّ بن ابراهيم بن هاشم القمى فالقرآن منه ناسخ ومنه منسوخ ومنه محكم ومنه متشابه ومنه خاص ومنه عام ومنه تقديم ومنه تأخير الخ) and discusses in turn the various subjects mentioned in the first sentence.

For further information concerning the nature of the commentary see Loth 50, Nöldeke-Schwally 180, Goldziher, *Richtungen* 279 foll. etc.

Beginning:

ولكلّ اجل كتابا يَمحُوا اللّهُ مٰا يشٰاءُ وَيُثبِتُ وَعِنْدَهُ أُمُّ الْكِتٰابِ والحمد للّه الّذى جعل الحمد شكراً والشّكر طاعةً الخ

Sūrah I as given by Ahlwardt except فاتحة الكتاب مدنيّه وهى سبع اياتٍ ... قال حدثنى ... الشكر للّه

Sūrah II as given by Ahlwardt.

Sūrah X:

الٓر تلك آيات الكتاب الحكيم قال الرّاء هو من حروف الاسم الاعظم المنقطع فى القرآن فاذا الّفه الرّسول او الامام فدعا به اجيب الخ

Sūrah XX:

طٰهٰ ما انزلنا عليك القرآن لتشقى فانّه حدّثنى ابى عن القسم بن محمّد عن على عن ابى بصير عن ابى عبد اللّه عليه السّلام وابى جعفر عليهما السّلام قال كان رسول اللّه صلّى اللّه عليه وآله اذا صلّى قام على اصابع رجليه حتّى تورم فانزل اللّه تبارك وتعالى طٰهٰ بلغة طىّ يا محمد الخ

Sūrah L as given by Ahlwardt except:

منذر منهم and بل عجبوا يعنى قريشا

End:

قال لى جبرئيل اين اخوك فقلت خلفته

(cf. Loth 50, 232*b* penult.)

Sūrah I on fol. 10*b*, II on 11*a*, III on 36*a*, IV on 48*a*, V on 59*a*, VI on 72*b*, VII on 83*a*, VIII on 93*a*, IX on 102*b*, X on 112*b*, XI on 117*b*, XII on 124*a*, XIII on 131*b*, XIV on 134*b*, XV on 136*b*, XVI on 140*a*, XVII on 144*a*, XVIII on 154*b*, XIX on 160*a*, XX on 164*a*, XXI on 167*a*, XXII on 171*b*, XXIII on 175*b*, XXIV on 178*b*, XXV on 184*b*, XXVI on 187*b*, XXVII on 190*b*, XXVIII on 193*a*, XXIX on 199*a*, XXX on 200*b*, XXXI on 203*b*, XXXII on 206*b*, XXXIII on 208*a*, XXXIV on 218*a*, XXXV on 221*a*, XXXVI on 223*a*, XXXVII on 226*a*, XXXVIII on 229*a*, XXXIX on 234*b*, XL on 238*a*, XLI on 241*a*, XLII on 243*b*, XLIII on 249*a*, XLIV on 253*a*, XLV on 254*b*, XLVI on 255*b*, XLVII on 257*b*, XLVIII on 261*a*, XLIX on 264*b*, L on 266*b*, LI on 268*a*, LII on 269*b*, LIII on 270*a*.

There is a lacuna after fol. 158 (embracing most of the commentary on XVIII 98 = Loth 50, foll. 141*a*[19]–142*a*[14]).

For other manuscripts see Ahlwardt 929 (A.H. 1209), Ashraf ʿAlī A.a. 18, Bānkīpūr

Handlist 237–8, Būhār 13, Loth 50. For a lithographed edition (Ṭihrān 1311–13/1893–95) see Goldziher, *Richtungen* 279.

al-Ṭūsī 451, I'jāz Ḥusain 630.

1078

3856.—Foll. 16–125; 10×6⅝ in.; ll. 23; clear, bold, unvocalised naskhī; water-stained in places and otherwise slightly damaged; 12th century.

[Purchased 1 Nov. 1921]

الكشف والبيان
al-Kashf wa-'l-bayān

Sūrahs LV 31–LXXXI 1, XCVII 1, and XCVIII 4–XCIX 4.

Fragments of the commentary of al-Tha'labī (Abū Isḥāq Aḥmad ibn Muḥammad al-Naisābūrī) who died in 427/1035 (or 437/1045), see Ibn Khallikān, no. 30, Subkī III 23, al-Suyūṭī, *Ṭabaqāt al-mufassirīn*, no. 7, *Bughyah al-wu'āh* 154, Brockelmann I 350.

This copy lacks the *isnāds* which occur in Ahlwardt 742 and 743, gives the Qur'ānic text less fully and is otherwise slightly abridged in places.

The remarks on each sūrah begin with statements concerning (1) its place of revelation and (2) the number of (*a*) letters, (*b*) words and (*c*) verses in it. These are usually followed by Ubaiy ibn Ka'b's tradition concerning the rewards promised for reading it. The earliest commentators (Ibn 'Abbās, Muqātil, etc.) are often quoted, their interpretations being sometimes given one after another in a string preceded in each case only by the commentator's name (e.g. fol. $92a^{1}$:

يوفضون يسرعون ابن عباس وقتاده يسعون ابو العاليه ومجاهد يستبقون الضحاك ينطلقون الحسن يبتدرون القرظي يشتدون)

Of the authorities quoted Tha'lab (d. 291) and Ibn Jarīr (i.e. al-Ṭabarī, d. 310/923) seem to be among the latest.

For further information concerning the characteristics of this commentary see especially Ahlwardt 737, Cureton-Rieu 821 and Nöldeke-Schwally, *Geschichte des Qorans* II 173.

Beginning:

[ام]ركم[?] وقد يقول القايل للذي لا شغل له الخ

Sūrah LVI:

سوره الواقعة مكيه وهي الف وسبعمايه وثلاثه احرف وثلاثمايه وثمان وسبعون كلمه وست وتسعون ايه عن ابي طيبه الجرجاني قال دخل عثمان بن عفان رضي الله عنه علي ابن مسعود رضى الله عنه يعوده في مرضه الذي توفي فيه فقال ما تشتكى الخ

Sūrah LX:

سوره الممتحنه مدنيه وهى الف وخمسماية وعشره احرف ... عن ابى بن كعب قال قال رسول الله صلعم من قرا سوره الممتحنه كان المومنون والمومنات له شفعا يوم القيمة بسم الله ... يايها الذين امنوا الايه نزلت في حاطب بن ابي تعلبه [*sic*] وذلك ان سارة مولاه ابي عمرو بن صفي [*sic*] اتت رسول الله الخ

Sūrah LXV:

سوره الطلاق مدنيه وهى الف وستون حرفا ... بسم الله ... هذه السوره تسمى سوره النسآ الصغرى افتتحها الله تعالي بخطاب نبيه عليه السلام فقال عز من قايل يايها النبي الايه ثم جمع الخطاب فقال سبحانه اذا طلقتم ومجازها يايها النبى قل لامتك اذا طلقتم النسآ اى اردتم تطليقهن كقوله تعالي واذا قرات القران فاستعذ بالله الخ

Sūrah LXX:

سوره المعارج مكيه وهى الف واحد وستون حرفا ... بسم الله ... سال سايل الايه قيل البا في بعذاب بمعني عن كقوله فاسال به خبيرا اي عنه ومعني الايه سال سايل عن عذاب واقع نازل كاين على من ينزل ولمن هو الخ

Sūrah LXXV:

سوره القيامه مكية وهي ... لا اقسم الايه اختلف فى معناها بعضهم لا صله اي اقسم بيوم القيمة واليه ذهب سعيد بن جبير ابو بكر بن عياش هو تاكيد القسم الخ

Sūrah LXXX:

سوره السفره مكيه وهى ... عبس اي كلح وتولي اعرض عنه بوجهه ان جآه لان جآه الاعمي وهو ابن ام مكتوم الخ

End: تقول عملت على ظهرى يوم

Sūrah LVI on fol. 20*a*, LVII 28*b*, LVIII 37*a*, LIX 42*a*, LX 53*a*, LXI 57*b*, LXII 59*a*, LXIII 64*a*, LXIV 67*a*, LXV 68*b*, LXVI 72*b*, LXVII 77*a*, LXVIII 79*b*, LXIX 86*a*, LXX 88*b*, LXXI 92*a*, LXXII 94*a*, LXXIII 97*a*, LXXIV 99*b*, LXXV 104*b*, LXXVI 109*a*, LXXVII 114*b*, LXXVIII 115*b*, LXXIX 118*b*, LXXX 121*b*, XCVIII 4 124*a*.

For other manuscripts see A.S.B. 1903–7 nos. 207–9, Ahlwardt 737 (Sūrahs I–II 195, before 585/1189), 738 (Sūrah II 241–276, c. 700/1300), 739 (Sūrahs IV 26–V, 691/1291), 740 (Sūrahs XXVII–LII, 549/1154), 741 (Sūrahs XXXIII 10–XXXVIII 33, c. 700/1300), 742 (Sūrahs L–LXX, 560/1164), 743 (Sūrahs XLVIII–LXVII 22, c. 700/1300), Āṣafīyah I p. 552, no. 132, Cairo I 193 (Sūrah II 184–273), Casiri 1316 (vol. II), 1317 (vol. VI, 949/1543), 1318 (vol. VIII), Cureton-Rieu 82 (Sūrahs VII 165–XV 61 with lacunae, 15th or 16th century), 821 (Sūrahs I–II 18, 906/1500), Dāmād Ibrāhīm 102, Fātiḥ 398–9 (vols. V–VI) "Landberg-Brill 489," Qarawīyīn 121–5, 135–6, 218, Qilīj 'Alī 79, 'Umūmī 460–1, Walī al-Dīn 130–3.

Ḥ. Kh. V 10769.

1079

1234.—Foll. 55–63*a*; 8 × 4⅗ in.; ll. 15; fair nasta'līq; rubrications; copyist, Abū Ṭālib al-Ḥusainī; dated Murshidābād, 8 and 9 Dhū 'l-Qa'dah 1173/1760 and 10 Dhū 'l-Qa'dah 1179/1766. [R. JOHNSON]

تفسير سورة التوحيد والمعوذتين

Tafsīr Sūrah al-tauḥīd wa 'l-Mu'auwidhatain.

Commentaries on Sūrahs CXII, CXIII and CXIV by Ibn Sīnā (al-Ḥusain ibn 'Abd Allāh) who died in 428/1037, see Brockelmann I 452, *Encyclopaedia of Islam* II 419*b* etc. etc.

Beginning of Sūrah CXII:

قل هو الله احد الهو المطلق هو الذى لا يكون هويته موقوفة على غيره الخ

End of Sūrah CXII:

لا جرم كانت هذه السورة معادلة لثلث القران فهذا ما وقفت بتبيين هذه السورة والله محيط باسرار كلامه انتهى

Colophon:

نمق ٨ ذى قعده سنه ١١٧٣ فى مرشداباد من المنتسخ الذى كتبته فى مركب الانكريز حين كنا راجعين من بلاد العرب الى الهند فى شهر ذى قعده سنه ١١٦٧ ٢٥ منه تجاه بلاد الكوكن وانا العبد الجانى ابو طالب الحسينى ختم له بالحسنى

Beginning of Sūrah CXIII:

قل اعوذ برب الفلق فالق ظلمة العدم بنور الوجود الخ

End of Sūrah CXIII:

رزقنا الله تعالى التجرّد التام والتالّه الكامل بحق النبى وآله ص ⊙

Colophon:

نمق ٩ ذى قعده سنه ١١٧٣ در مرشداباد از نسخه كه نوشته بودم بر جهاز انكريز در درياى محيط محاذات قلعه ڈانڈاراجپورى در ٢٦ ذى قعده سنه ١١٦٧ وانا العبد ابو طالب الحسينى

Beginning of Sūrah CXIV:

قُلْ اَعوذُ بِرَبِّ النّاسِ ... قد ذكرنا ان الربوبية عبارة عن التربية الخ

End of Sūrah CXIV:

فهذا هو الذى يبلغ العقل اليه فى هاتين السورتين والله تعالى اعلم باسرار كلامه جعلنا الله من اهل ذلك الخ

Colophon:

يكشنبه غره ارديبهشت ماه جلالى دهم ذى قعده سنه ١١٧٩ هجرى در بلد مرشداباد حقير ابو طالب الحسينى تحرير نمود از روى نسخه كه بالاى جهاز انكريز محاذات سرانديب وقت مراجعت از يمن نوشته شده بود در سنه ١١٦٧ واز حسن اتفاق انكه انروز هم دهم ذى قعده بود والحمد لله الخ

For other copies see Ahlwardt 972 (CXII), 977 (CXIII–CXIV), Āṣafīyah I p. 534, no. 388 (CXII), Cureton-Rieu 978 (38–41), Gotha I 543 (1), II 1158 (3–4) (CXIII–CXIV only), Leyden 1720–1, Uri no. 980 (5).

Ḥ. Kh. II 3296, 3307.

1080

3857.—Foll. 149; $9\frac{1}{5}\times6\frac{7}{10}$ in.; ll. 18; good, bold, sparsely (on foll. 1–5 and some other leaves copiously) vocalised naskhī; several leaves slightly damaged; 12th century.

[Purchased 1 Nov. 1921]

الوسيط
al-Wasīṭ.

Sūrahs XX 26–XXXIII 48 (with lacunae).

A fragment of a good old manuscript of the "Intermediate" commentary on the *Qur'ān* by al-Wāḥidī (Abū'l-Ḥasan 'Alī ibn Aḥmad), who was a pupil of al-Tha'labī, was one of the scholars who enjoyed the favour of the Niẓām al-Mulk, and who died at Naisābūr in (Jumādā II) 468/1076, see Ibn Khallikān, no. 449, al-Suyūṭī, *Bughyah al-wu'āh*, 327, *Ṭabaqāt al-mufassirīn*, No. 70, Brockelmann I 411.

For information concerning the nature of this commentary see Ahlwardt 750.

The present manuscript, besides being defective both at beginning and end, has a number of internal lacunae. The largest are Sūrah XXI 1–46, XXII 3–28, 39–57, and XXVI 26–57.

Beginning:

ذَلِكَ أَنَّهُ كَانَ يَضِيقُ صَدرٌ بِما كُلِّفَ من مُقاوَمَةِ (?) فِرعَونَ الخ

Sūrah XXII 1:

يايُّهَا النّاسُ قالَ ابنُ عباسٍ يُرِيدُ اهلَ مَكهَ الخ

Sūrah XXV 1:

تبارك قال ابن عباسٍ تعالي عمّا قال القايلون فيه بسو وقد تقدم تَفسيرُهُ الخ

Sūrah XXX 1:

الم ذكرنا تفسيره غلبتِ الروم قال اهل التفسير غلبت فارس الروم الخ

Sūrah XXXIII 1:

قوله يَايهَا النبى اتق الله اثبت علي تقوي الله الخ

End:

اسقط الله العِدة عن المطلَقة قبل الدخول لبرَاة

Sūrah XXI 47 on fol. 15*a*, XXII on 27*b*, XXIII 14 on 35*a*, XXIV 11 on 45*a*, XXV on 58*a*, XXVI on 69*b*, XXVII on 80*b*, XXVIII on 95*b*, XXIX on 110*a*, XXX on 119*a*, XXXI on 127*a*, XXXII on 132*b*, XXXIII on 135*b*.

For other manuscripts see Ahlwardt 750 (Sūrahs I–VI, c. 780/1378), 751 (Sūrahs VI 91–XVIII 108, c. 900/1494), 752 (Sūrahs VII–XII 20, c. 800/1397), 'Alī Pāshā 153, As'ad Efendī 248, 'Āshir Efendī 66, 'Āṭif Efendī 235–9, Aumer 79 (complete, 1171/1757–8), Bānkīpūr Handlist 242 (? *Tafsīr al-Wāḥidī*. vol. I, A.H. 975), Cairo I, pp. 221–2 [(i) Sūrahs I–VI, 733/1333, (ii) Sūrahs VII–XVIII, not later than 519/1125–6, (iii) Sūrahs XIX–CXIV, 717/1317, (iv) Sūrahs XVIII–XXX (part), 808/1406, (v) Sūrahs XIX–CXIV, 549/1154], Casiri 1261 (vol. I), 1262 (vol. II), 1263 (vol. V (last)), Chelebī 'Abd Allāh 24, Dāmād Ibrāhīm 156–9, Edwards in Browne Volume p. 138, Fagnan 316 (Sūrahs I–XVIII, 15th cent.), Fātiḥ 477–86, Ḥamīdīyah 123–5, Khālidīyah (Jerusalem) p. 6, Köprülü 150–1, Maḥmūd Pāshā Madrasah 48–52, Murād 190, Nūr i 'Uthmānīyah 236–40, Peshawar 25, Qilīj 'Alī 97–100, Rieu 99 I (Sūrahs XXV 30–LXXIV, 14th or 15th cent.), Rustam Pāshā 37–8, 'Umūmī 519, Walī al-Dīn 284–6.

Ḥ. Kh. II 3423, VI 14222.

1081

4152.—Foll. 172; $10\frac{4}{5}\times7\frac{4}{5}$ in.; ll. 20–25; clear, but inelegant, old naskhī, copiously, but not always correctly, vocalised; many leaves slightly, and the last few considerably, damaged; the writing in many places sewn through by a binder; copyist (name damaged), Abū 'l-Fatḥ ibn [?] ... [?] ibn Khwrāmz [?] al-Ṭarāmī; dated, 2 Muḥarram [the numbers indicating the year are damaged, but the first appears to be 6]; 13th century.

[DELHI 29]

الوجيز
al-Wajīz.

Sūrahs III 6–XXXIII 50 and LIII 60–CXIV.

An old copy of the most concise of the three commentaries composed by the same al-Wāḥidī.

Beginning:

[وال]قصْدِ كمَا اَزَغْتَ قُلُوبَ الّذين فى قُلُوبهِمِ زَيْغٌ

Colophon:

آخر الكتاب وَللهِ الحمد اَوَلًا وَاخرًا وصلواته على سيّدنا محمد واله الطيبين الطاهرين اجمعين

وَقد فرغ من انتساخ هذ الكتاب العبد المذنب المحتاج الى رحمة اللّه تعالى ابو الفتح بن [?] ... [?] بن خورامز [?] الطارمى ليلة الخميس بعد صلوة العشا الاخرة الثّانى من المحرم من شهور... والله تعالى حسبى وعليه توكلى الخ

Fol. 61 has been bound between foll. 6 and 7, foll. 139–145 between 153 and 154, foll. 164–166 the wrong way round, and 166 between 164 and 165.

This copy is wrongly described on the front fly-leaf, the first page and the last as the *Tafsīr i Wasīṭ*.

An edition, printed on the margin of Muḥammad Nawawī al-Jāwī's *Marāḥ labīd*, was published at Cairo (Dār al-kutub al-'arabīyah al-kubrā) in 1330/1912.

For other manuscripts see A.S.B. 1903–7 no. 1085, Ahlwardt 746 (nearly complete, c. 700/1300), 747 (766/1365), 748 (Sūrahs I–XIII, 869/1465), 749 (Sūrahs XVII–CXIV, 645/1247), As'ad Efendī 167–8, 'Āṭif Efendī 234, Āyā Ṣūfiyah 290–1, Bānkīpūr Handlist 243, Cairo I 221 [(i) 1270/1853, (ii) 746/1346, (iii) Sūrahs XVI–CXIV, (iv) nearly complete, (v) 692/1293], Casiri 1264 (810/1417), Dāmād Ibrāhīm 155 (750/1349–50), Fagnan 315 (Sūrahs XIX–CXIV, 720/1320–1), Fātiḥ 487–8, Köprülü 152–3, Lālah-lī 241, Leyden 1661, Nūr i 'Uthmānīyah 469–72, Qarawīyīn 186, Salīm Āghā 104–5, 'Umūmī 497, 518, Walī al-Dīn 282–3, Yeñī p. 7, no. 99, p. 79, no. 30.

Ḥ. Kh. VI 14187.

1082

3705.—Foll. 470; $11\frac{3}{8} \times 7\frac{1}{2}$ in.; ll. 29; coloured borders; good, small, partially vocalised naskhī; Qur'ānic text in red; illuminated head-piece on fol. 1 *b*; a few marginal notes and corrections; the coloured borders have in places corroded the paper and small parts of the text have been either damaged by the corrosion or covered by the paper used for repair; decorated binding; dated 7 Ṣafar 989/1581.

[Purchased 28 March 1906]

معالم التنزيل
Ma'ālim al-tanzīl.

The commentary of al-Baghawī (al-Ḥusain ibn Mas'ūd, al-Farrā') who died in 516/1122 (or 510/1117), see Ibn Khallikān, no. 184 (both dates mentioned), *Tadhkirah al-Ḥuffāẓ* IV, p. 54 (gives the date 516), Subkī IV 214 (gives the date 516), Brockelmann I 363, *Encyclopaedia of Islam* I 561 *b*.

After an introduction devoted mainly to (1) the *asānīd* through which certain old commentaries (Ibn 'Abbās, Mujāhid, al-Kalbī, etc.) on which his work is largely based were handed down to his teacher Abū Sa'īd Aḥmad ibn Ibrāhīm al-Shuraiḥī, a pupil of al-Tha'labī, (2) similar *asānīd* relating to the *qirā'āt*, in which his teacher was Abū Naṣr Muḥammad ibn Aḥmad ibn 'Alī al-Muqri' al-Marwazī, (3) a section (فصل)

فى فضائل القرآن وتعليمه

(4) another

فى فَضل تلاوة القرآن

and (5) a third

فى وعيد من قال فى القرآن برايه من غير علم

the commentary on Sūrah I begins at the top of fol. 4*b*.

Beginning:

بِسْمِ اللّه ... وَمَا توفيقى الا بِاللّه عَليْه توكّلتُ وهوَ حَسْبى ونعم الوكيل قال الشيخ الْامام محيى السنه ناصِر الحديث ابو محمد الحُسَين بْن منصْور الفرّاء البغوى رضى اللّه عنْهُ وارضاه الحمْد للّه ذِى العظمَةِ وَالكبريَاء... اما بعد فِان الله جَل ذكره اَرْسل رَسُوله بِالهدى الخ

For further extracts see Ahlwardt.

End:

مَا اذن الله لشىء مَا اذنَ لنبى حسن الصوْت بالقرآن يجْهر به

Colophon:

هَذا آخر الكتاب معَالم التنزيل للامَام المحقق محْيى السّنة ... فرغ منْ تحرير هذا الكتاب في سَابع شهر صَفر ختم الله بالخير والظفر سَنه تسع وثمانيْن وتسْعمائه وصَلى الله الخ

For other manuscripts see Ahlwardt 753–66, Aumer 80–82, Bānkīpūr Handlist 325–8, Cairo I 211–12, Cureton-Rieu 62–63, 1544–8, Rieu 101–3, Ellis-Edwards, pp. 3–4, Fagnan 317–18, Griffini in R.S.O. IV, p. 104, Leyden IV 1663, Gotha 524–7, most of the Constantinople catalogues etc.

For editions (Persia n.p., n.d., Bombay 1296/1879, *ibid.* 1309/1891) see *Ency. Isl. loc. cit.* and Ellis I 699.

Ḥ. Kh. V 12312.

1083

4154.—Foll. 364+4; $8\frac{4}{5}\times5\frac{2}{5}$ in.; ll. 21–25; clear, but rather stiff, sparsely vocalised naskhī; the Qur'ānic passages written in large letters in a script somewhat resembling that of nos. 1051–6 (foll. 1–18, 75*a*, 222–35, 237–94 and 312 supplied by later hands); marginal notes, additions and corrections; copyist, Mubārak ibn Maḥmūd ibn Niẓām al-Shīrāzī; dated Friday, 10 Muḥarram 815/1412. [DELHI 73]

Ma'ālim al-tanzīl.

Sūrahs II 141–VI.

A fragment of the same commentary.

Fol. 22 has been bound after fol. 33 and foll. 34–6 after fol. 21. Fol. 75*a* is a duplicate of 75 ll. 1–19. Foll. 75*b*, 75*c* and 75*d* should come between the words هذا and واحد on fol. 75 l. 19. Eighty-seven leaves are missing from the beginning.

1084

4155.—Foll. 320; $10\frac{3}{10}\times7\frac{3}{10}$ in.; ll. 19–21; fair, vocalised naskhī (foll. 268–320 are in a different hand and are sparsely vocalised); rubrications; marginal notes and corrections; foll. 1–195 damaged apparently by white ants; 16th century. [DELHI 74]

Ma'ālim al-tanzīl.

Sūrahs XVI–XXXVIII.

A volume, described on fol. 1*a* as the third part (*al-juz' al-thālith*), of the same commentary.

A note on fol. 1*a* states that the manuscript was purchased at Baghdād in the year 1009/1600–1 by some one whose name has been erased.

1085

4156.—Foll. 83; $8\frac{4}{5}\times5\frac{1}{2}$ in.; ll. 21 usually; in several different hands; the Qur'ānic text is in larger letters, is overlined in red, and from fol. 4 to fol. 8 is in a thick and stiff naskhī resembling that of no. 1051; there are more or less copious marginal notes in places; worm-eaten; 18th century. [DELHI 1342 *a*]

Ma'ālim al-tanzīl.

Sūrahs I–II 141.

This copy has lost three leaves from the beginning and two between foll. 2 and 3. It now begins with the words

الذين خلفوا الصحابة والتابعين

which occur in al-Baghawī's preface (in no. 1082 the corresponding words occur on fol. 2*b*[3]). The gap after fol. 2 includes most of the

فصل فى فضل تلاوة القرآن

End: فقال عمر وكيف

1086

4157.—Foll. 299; $11\times6\frac{7}{10}$ in.; ll. 25; stiff, clear, partially vocalised naskhī; rubrications; worm-eaten and damaged apparently by white ants; 14th century. [DELHI 16]

تفسير القرآن
Tafsīr al-Qur'ān.

Sūrahs II 133–VI 26 and XII 43–XLVII 38.

Fragments of one of the older commentaries, described on one of the fly-leaves as the تفسير امام احمد غزالى and in the Delhi Catalogue ascribed to his brother the celebrated Abū Ḥāmid al-Ghazālī (d. 505/1111, see Brockelmann I 419, *Ency. Isl.* II 146 etc.). The latter composed a commentary entitled *Yāqūt al-ta'wīl* (Ḥ. Kh. VI 14447), but, as it was in 40 volumes, it must have been on a much larger scale than this work.

The manuscript begins abruptly in the middle of an introductory section evidently devoted to detailing the branches of knowledge ancillary to the science of exegesis. At the top of fol. 1 is the end of a list of abrogating and abrogated verses in the *Qur'ān*. This is followed (line 6) by a section on the eleven Readers (beginning

ومنها معرفة القُرّآء الاحد عشر من المُدُنِ الخمس واسامى رُواتِهم المُحيطُ بها كتابُ الغاية وقد ابْدعه الشيخ ابو بكر احمد بن الحسين بن مِهرَان رحمه الله سوى ما شذّ من قرآء سائر البُلدَان)

which is still incomplete at the end of fol. 2*b*, where a large lacuna occurs, embracing the rest of the introduction, the commentary on Sūrah I and that on the first 132 verses of Sūrah II.

Prefixed to the notes on each sūrah is a statement concerning the place of its revelation. This is followed firstly by a statement concerning the number of verses, words, and letters contained in it, and secondly by a tradition concerning the rewards promised for reciting it. The Qur'ānic text is not given in its entirety but only the words commented on, and these for the most part only one, two or three at a time. The author regularly cites the interpretations of a number of early traditionists and commentators dating from the 1st to the 5th century. Among the latest is al-Māwardī who died in 450. The style is extremely concise, especially where variant readings and diverse explanations are cited, these being usually given one after the other, each preceded merely by the name of the authority responsible for it. Verses of poetry are often cited, usually anonymously.

Beginning:

ومن الانسان آيتان وبعض الثالثة وهو قوله واسيرًا الخ

Fol. 3*a*:

اولادهم فى المآ المَعمُودِىّ مجاهد خِلقتَهُ مقاتل فطرتَهُ الاسلامَ ابو عبيدة سُنتَهُ ابن كيسان جِبلَتَهُ او الخِتانَ لصَبغه بالدمّ [*sic*] او غُسْلَ مَنْ يُريد الاسلام الخ

Sūrah III:

سوره ال عمران مدنيّة وهى مائتا آيهٍ ∴ وثلاثه الاف واربعمائة واحدى وثمانون كلمةً ∴ واربعةَ عشرَ الفًا وخمسةْ وعشرون حرفًا ∴ الم والتوريه والانِجيلَ كوفى وَأنْزل الفرقانَ مدنى بصرى الى بنى اسرائيل بصرىّ ما تحبّون مدنى ∴ ابى رضى الله عنه من قرا ال عمران أُعْطِى بكلّ ايةٍ امانًا على الصراط ∴ بسم اللّه ٱلرّحمَن ٱلرّحيم المَ الله موصُولٌ حُرّكت الميم لالتقآء الساكنين وفُتِحت كراهةَ الخروج من اليآ الى الكسرة كما فى أينَ وليسَتْ هى فتحةَ الهمزة الخ

Sūrah V:

سوره المَائده الفُ وثمانُمائه [*sic*] كلمة واربَعُ كلمات . . بسم اللّه الرحمَن الرّحيم العقود عهود الله فى التّحليْل والتحريم [*sic*] عن ابن عباس رضى الله عنهما الحسن عهود الدين كلُها قتادة عُهود الحِلْف الخ

Sūrah XX:

سوره طه مكيَّه وهى مائة وخمس وثلاثون آيةً كوفى . . . بسم ٱللّهِ . . . طهِ بكسر الهآ ابو عمرو وبكسرهما كوفى الخ

Sūrah XXX:

سوره الروم مكيه الا قوله فسبحانَ الله حين تُمْسون وهى ستون آيه . . . بِسْمِ ٱللّهِ . . . غُلبِتَ اى لقَدْ غلبت على حَذْف جواب القسم الخ

End:

وقيل لا يَسْالكم الرسولُ كقوله عز وجل قل ما اسالكم عليه من اجر وقيل لا نُسْال

Sūrah III on fol. 29*b*, IV 56*b*, V 82*a*, VI 96*a* (VI 26 fol. 97*b*), XII 43 fol. 98*a*, XIII 103*b*, XIV 108*b*, XV 113*b*, XVI 118*b*, XVII 126*b*, XVIII 138*a*, XIX 148*b*, XX 154*b*, XXI 162*a*, XXII 168*a*, XXIII 176*b*, XXIV 182*a*, XXV 190*b*, XXVI 198*b*, XXVII 204*a*, XXVIII 211*a*, XXIX 217*a*, XXX 219*a*, XXXI 222*a*, XXXII 224*b*, XXXIII 226*b*, XXXIV 236*b*, XXXV 243*a*, XXXVI 249*a*, XXXVII 256*b*, XXXVIII 261*b*, XXXIX 267*a*, XL 271*a*, XLI 275*a*, XLII 279*b*, XLIII 284*a*, XLIV 289*a*, XLV 291*a*, XLVI 293*a*, XLVII 296*b*.

1087

4158.—Foll. 89; $8\frac{3}{8} \times 6\frac{1}{8}$ in.; ll. 15; poor nastaʻlīq; rubrications; water-stained and slightly worm-eaten; 19th century. [DELHI 23]

تغسير سورة يوسف
Tafsīr Sūraḥ Yūsuf

A commentary on Sūrah XII ostensibly by the celebrated al-Ghazālī.

Beginning:

الحمد للّٰه الذى شهدت المكونات بوحدانيته ولانت المصوعات [*sic*] بعظمته [?] . . . قال الشيخ الامام الاجل العالم الفاضل ابو حامد محمد بن العزالى [*sic*] الحكاية قال ابن عباس اتتْ طايفة الى النبى صلي الله عليه وآله وسلم فقالوا يا محمد نحن قوم لا نهتدى الى الكتاب الخ

Having set forth the circumstances which preceded the revelation of the sūrah the commentator continues

فانزل الله سبحانه وتعالى سورة يوسف بسم الله الرحمن الرحيم الر تلك آيات الكتاب المبين كانه قال الالف انا واللام لي والراء ربوبيتي اقسم الله جل جلاله بوحدانيته وصفاته وربوبيته الخ

The "traditions relating to the mustering by Adam of his posterity" which occur at the beginning of Rieu 127 do not occur in this copy.

End:

فقالت انى لا ادلك الا علي هذا الشرط فان خزاينه واسعة وعطاياه [catchword جزيله]

On the first fly-leaf are the words

تفسير سورهٔ يوسف از امام غزالى عليه الرحمة

and on the title-page

من عالم ربانى العالى ابن امام محمد غزالى خريد نمود بقيمت دو روپيه محمد كريم الله

There is a table of contents on foll. 1 and 2*a*.

For what appear to be copies of the same work see A.S.B.Govt.Coll. 1908–10, no. 3, Āṣafīyah I p. 534, no. 315 ("*Tafsīr Sirr al-ʻālamīn*"), p. 536, nos. 6 and 301; Būhār 10, Cataloghi p. 66, Loth 114 (differs considerably at the beginning), Peshawar 31, 100(*a*), Rieu 127.

1088

3199.—Foll. 343; $12\frac{1}{8} \times 8\frac{1}{8}$ in.; ll. 35; coloured borders; small, neat, unvocalised Turkish naskhī (the first and last leaves have been supplied in a later hand); rubrications; in places small parts of the text have been torn away and the margins have been repaired throughout; some marginal notes and corrections; slightly worm-eaten and water-stained; 17th century.
[Presented 20 July 1877. SIR W. MUIR]

الكشّاف عن حقائق التنزيل
al-Kashshāf ʻan ḥaqāʼiq al-tanzīl

The well-known commentary completed in 528/1134 by al-Zamakhsharī (Maḥmūd ibn ʻUmar) who died in 538/1144 (see Ibn Khallikān, no. 721, *Bughyaḥ al-wuʻāḥ* 388, *al-Fawāʼid al-bahīyaḥ* 209, Brockelmann I 289 etc.).

According to Shams al-Dīn al-Iṣfahānī (quoted on fol. 13b^1 of no. 1126) this com-

mentary, in so far as it is derived from earlier commentaries, is based mainly on that of al-Zajjāj.

Beginning:

الحمد لله الذى انزل القران كلاما مؤلفا منتظما الخ [*sic*]

An edition, by W. Nassau Lees, Khādim Ḥusain and ‘Abd al-Ḥaiy, was published at Calcutta in 1856–9. For this and other editions (Būlāq 1281/1864, Cairo 1307/1890, 1308/1890–1) see Ellis I 870–1, 876, Cairo I 190–1.

Manuscripts are common: see, e.g., Ahlwardt 769–787, Cureton-Rieu 64–7, Rieu 104–6, Ellis-Edwards p. 3 (Or. 5102, Or. 6343), Loth 52–58, Nicoll-Pusey 17 (p. 66), Uri 7 (p. 48), 48 (p. 52), Vollers 86–93.

H. Kh. V 10646.

1089

4159.—Foll. 129; $7\frac{2}{5}\times 6\frac{1}{10}$ in.; ll. 17; good, old, partially vocalised naskhī (except foll. 1–3); numerous marginal notes; somewhat worm-eaten; copyist, Ḥājjī Ḥusain ibn Maḥmūd ibn Maḥmūd al-Ṭūsī; 13th century. [DELHI 58]

al-Kashshāf ‘an ḥaqā’iq al-tanzīl.

Sūrahs XIX 58–XXIII.

A good copy of a part, described in the colophon as the fourth *daftar*, of the same commentary. The volume is defective at the beginning and opens with three leaves supplied in a comparatively modern hand.

Fol. 1 *b* is headed تتمه سورة مريم and begins with the words وعن النابغة الجعدى which occur in the explanation of Sūrah XIX 58 (p. 831, l. 15 of the edition printed at Calcutta in 1856–9). The older part of the manuscript begins on fol. 4 *a* with the words وعلى مَعنيَيْن معنى النُزول which form part of the explanation of Sūrah XIX 65 (Calcutta edition, p. 833, l. 17).

There is a lacuna (corresponding to pp. 912, l. 4 *ab infra*–918, l. 2 *ab infra* in the Calcutta edition, i.e. Sūrahs XXII 58–XXIII 9) after fol. 107.

Sūrah XX begins on fol. 18 *a*, XXI on 57 *a*, XXII on 87 *a*, XXIII 9 on 108 *a*.

Colophon:

اَتمَّ الدفترَ الرّابعَ من الكشّافِ عن حقائق التنزيلِ عُبيدُ الله الفقيرُ اليه الراجى عفوهُ حاجى حُسين بن محمود بن محمود الطُوسِى لنفسه حامدًا ومصلّيا وسائلًا اَنْ يَمنح التوفيق فى اتمام اخواته الباقية

[about two lines are erased here]

والحمد لواهب العقل

1090

4161.—Foll. 224; $14\frac{1}{10}\times 10$ in.; ll. 33; good, largely vocalised naskhī in two different hands; illuminated title on fol. 1 *a*; a few pages water-stained, all somewhat worm-eaten, and some considerably damaged; numerous marginal notes at beginning; 14th century (apart from some leaves supplied apparently in the 18th). [DELHI 56]

al-Kashshāf ‘an ḥaqā’iq al-tanzīl.

Sūrahs I–XVIII.

The first half of the same commentary.

Fol. 1 *a* bears the illuminated title

كتابُ الكاشِف [*sic*] فى تَفْسِير القران المجيْد للزَمَخْشَرى

As far as fol. 62 the text of the *Qur’ān* is written on the margin, on which are also a number of corrections and notes.

The library seal of al-Sulṭān al-A‘ẓam Shāh Rukh Bahādur is stamped on foll. 39 *a*, 122 *a* and 187 *a* and there is a large obliterated seal on foll. 39 *a*, 70 *a*, 121 *a*, 159 *a* and 182 *a*.

1091

4160.—Foll. 177; $8\times 5\frac{4}{5}$ in.; ll. 21; clear naskhī, sparsely vocalised; rubrications; slightly worm-eaten; 15th century. [DELHI 60]

al-Kashshāf ‘an ḥaqā’iq al-tanzīl.

Sūrahs XIX 88–XXVII.

A fragment of the same commentary.

Beginning: اى يوم نحشر ونَسُوق (Calcutta edition, p. 841, l. 11).

End: وسمكه ثمانين وَقيل ثلاثين
(*ibid.*, p. 1023, l. 18).

There is a lacuna after fol. 89 corresponding to pp. 932^{10}–941^{17} in the Calcutta edition, i.e. Sūrahs XXIII 101–XXIV 12.

1092

4162.—Foll. 313; $11\frac{1}{10} \times 6\frac{3}{5}$ in.; ll. 39–43; ruled borders; clear Turkish nas<u>kh</u>ī; rubrications; illuminated heading on fol. 1*b*; written for Muḥammad ibn Muḥammad ibn Ja'far Kānī <u>Sh</u>alabī; copyist, Aḥmad ibn 'Abd Allāh ibn Ismā'īl ibn Yūsuf ibn 'Abd Allāh called الديبه; dated Monday, 5 <u>Sh</u>a'bān 1074/1664 (a colophon at the end of Sūrah XXXVII (fol. 154*a*) is dated 15 <u>Dh</u>ū 'l-Qa'dah 1070/1660).

[DELHI 59]

al-Kas<u>hsh</u>āf 'an ḥaqā'iq al-tanzīl.

Sūrahs XIX–CXIV.

The second half of the same commentary.

Colophon on fol. 154*a*:

تم الجزء الثالث بعون الله تعالى واحسانه وعظيم
امتنانه فله الحمد كثيرًا ... نخ ١٥ [*sic*] شهر القعده سنه ١٠٧٠

Colophon on fol. 313*b*:

تم الكتاب ... وكان الفراغ من تحريره من اقسام
الساعة الثالثة من نهار الاثنين خامس شهر شعبان
سنه ١٠٧٤ وهذا اليوم عانق اليوم الثانى والعشرون من
اشباطِ الرومى واسمه بالفارسي ديماه وبالقبطى امشير
البشير... حرَّره افقر عباد الله وَاحوجهم اليه الراجى
عفو الله احمد بن عبد الله • بن اسمعيل بن يوسف
بن عبد الله المعروف بالديبه عفى الله عنه • مما
استكتبه لنفسه الفقيه الاوحد محب ال محمد • محمد
بن محمد بن جعفر كابى شلبى ختم الله له
بالحسنى الخ

1093

4163.—Foll. 172; $11\frac{4}{5} \times 7$ in.; ll. 13; mainly in vocalised Indian nas<u>kh</u>ī of a peculiar type; numerous marginal notes; worm-eaten and water-stained; 17th century. [DELHI 57]

al-Kas<u>hsh</u>āf 'an ḥaqā'iq al-tanzīl.

Sūrah II 1–181.

A fragment of the *Kas<u>hsh</u>āf* extending from a point near the beginning of the remarks on Sūrah II (Calcutta edition I p. 17^{22}) to verse 181 of that sūrah, but with several internal lacunae.

Beginning:

فان قلت فما وَجْهُ اِخْتِصَاصِ كُلِّ سورةٍ بالفاتحة
التى اُخْتُصَّتْ بها الخ

End: وَاِرَادَةَ اَنْ تَشْكُرُوا وَقِرىً
(Calcutta edition, I p. 128^{5}).

1094

4164–5.—Foll. 1–331, 332–642; $9\frac{1}{10} \times 6$ in.; ll. 27; blue ruled borders; small, good, occasionally vocalised nas<u>kh</u>ī; headings of sūrahs and the word قوله in red; marginal notes and corrections, some of which are derived from the annotator himself; worm-eaten, especially Vol. I: paper brittle in places; copyist, Muḥammad al-Qāri' al-Rūdāwarī (see fol. 331*b*); date of completion of Vol. I, beginning of <u>Sh</u>a'bān of an unspecified year; Vol. I corrected, according to a note by Muḥammad al-Kāzarūnī (fol. 331*b*), at the end of Jumādā II 836/1433.

[DELHI 55 A & B]

الكشف عن مشكلات الكشاف

al-Kas<u>h</u>f 'an mus<u>h</u>kilāt al-Kas<u>hsh</u>āf.

Sūrahs I–CXI 2.

A good but slightly defective copy of the annotations of al-Fārisī ('Umar ibn 'Abd al-Raḥmān, who died in 745/1344–5 according to Ḥājjī <u>Kh</u>alīfah V p. 189^{6}) on the *Kas<u>hsh</u>āf*. The Cairo Catalogue I 192 gives his name as Sirāj al-Dīn 'Umar ibn 'Abd al-Raḥmān ibn 'Umar al-Bihbihānī (s.l.) al-Kinānī al-Qazwīnī al-Fārisī and says that he died at the age of 37 or 38.

The words الكشف عن مشكلات الكشاف are used by the author in stating the scope of his work and are not given explicitly as the title. The work is usually referred to as *Kas<u>h</u>f al-Kas<u>hsh</u>āf* or simply as *al-Kas<u>h</u>f*.

The annotator refers frequently to the statements of his contemporary al-Ṭībī[1] (cf. fol. $3b^8$ الفاضل الطيبى سلمه الله)

Beginning:

الحمد لله الذى انار الاعيـ[ـان] بنور الوجود وجعلها مرائى [*sic*] صفاته ... وبعد فان اقلّ خلق الله ... عمر بن عبد الرحمن الفارسيّ ... يقول اشار الىّ مَن لزمنى فى دين المروّة اجابته ... ان أُحرّر فى الكشف عن مشكلات الكشاف الخ

Beginning of actual commentary:

قوله انزل ونزّله قيل انّ الله تعالى انزل القرآن الى السماء الدنيا الخ

Sūrah I:

الفاتحة فى الاصل اما مصدر كالعافية نقلت الى اول ما يفتتح به من باب اطلاق المصدر على المفعول الخ

Sūrah V:

قوله العهدُ الموثّقُ وذلك لان المعقود من الحَبْل اقوى الخ

Sūrah X:

قوله ذو الحكمة لاشتماله عليها أراد انه من باب عيشة راضية الخ

Sūrah XVIII:

قوله وهى نعمة الاسلام استنبطه من قوله تعالى قيما مع قوله دينا قيما ملة ابرهيم الخ

Sūrah XL:

قوله لان الصلوات نزلت بالمدينة قد سبق فى سورة الروم ان الحسن كان يقول بذلك الخ

Sūrah LXXXV:

قوله وهى قصور السَماء على التشبيه فى الحواشى البُرج القَصر وهى مواضع مرتفعه فى السماء الخ

End:

قوله وكان ذا سَابِياء النتاج وهو فى الاصل

[1] This is the correct spelling of the name according to *Bughyah al-wuʿāh* 228, *Miftāḥ al-saʿādah* 434 and *Rauḍāt al-jannāt* 224.

Colophon of Vol. I:

تم النصف الاول من الكشف فى اوائل شهر شعبان المعظم على يدى الفقير الى الله البارى الغنى محمد القارى الروداورى الخ

Sūrah I fol. 4*b*, II 12*a*, III 134*a*, IV 162*a*, V 193*a*, VI 211*b*, VII 224*b*, VIII 241*a*, IX 246*a*, X 253*b*, XI 262*a*, XII 281*b*, XIII 298*a*, XIV 306*b*, XV 313*a*, XVI 318*b*, XVII 332*b*, XVIII 348*b*, XIX 358*b*, XX 371*b*, XXI 380*b*, XXII 389*b*, XXIII 398*a*, XXIV 404*a*, XXV 413*a*, XXVI 419*b*, XXVII 425*b*, XXVIII 430*b*, XXIX 437*a*, XXX 441*b*, XXXI 445*b*, XXXII 448*a*, XXXIII 450*a*, XXXIV 457*a*, XXXV 461*b*, XXXVI, 465*b*, XXXVII 471*a*, XXXVIII 478*a*, XXXIX 489*a*, XL 502*a*, XLI 511*b*, XLII 519*a*, XLIII 527*a*, XLIV 533*b*, XLV 536*b*, XLVI 539*b*, XLVII 542*b*, XLVIII 546*b*, XLIX 549*a*, L 557*a*, LI–CXIV 561*a*–end.

For other manuscripts see Ahlwardt 790 (one page only!), Cairo I 192 ((i) complete, 1004/1596, (ii) Sūrahs XVII–CXI 840/1436), Ellis-Edwards p. 3 (16th cent.), Qarawīyīn 148, 158, and many of the Constantinople Catalogues.

Ḥ. Kh. V p. 189[6].

1095

4166.—Foll. 365; $10\frac{7}{10} \times 7\frac{1}{2}$ in.; ll. 21; good naskhī, largely vocalised; slightly worm-eaten; water-stained at beginning; dated Jumādā I 760/1359. [DELHI 47]

درر الاصداف فى حل عقد الكشاف (؟)

Durar al-aṣdāf fī ḥall ʿuqad al-Kashshāf (?).

A supercommentary on the *Kashshāf*, probably the earlier of the two supercommentaries composed by al-Fāḍil al-Yamanī (ʿImād al-Dīn [?] Yaḥyā ibn Qāsim al-ʿAlawī[1]) who died, according to Ḥ. Kh. V p. 190[1], in 750/1349–50.

[1] Apparently identical with the person who in the *Bughyah al-wuʿāh* 414 is called ʿIzz al-Dīn Yaḥyā ibn Qāsim ibn ʿUmar ibn ʿAlī al-Yamanī al-Ṣanʿānī al-Shāfiʿī al-Naḥwī, is said to have journeyed from Persia to Damascus in 749, to have told al-Ṣafadī there that he was born in 680, to have studied the *Qurʾān* at Baghdād and in al-Yaman, and to have composed a *taʿlīqah* on the *Kashshāf* and a commentary on the *Lubāb* of Tāj al-Dīn al-Isfarāyinī [*cf.* Ḥ. Kh. V 303[7]].

Neither the title nor the name of the author occurs in this manuscript, which is slightly defective at the beginning, but the identification seems to be almost certain. A passage quoted on fol. 73*a* of the *Tuḥfah al-ashrāf* (no. 1096 *infra*) as from الحاشية الاولى differs only very slightly from the corresponding passage in this manuscript (fol. 29*b*[3]), and the two supercommentaries agree word for word in many other passages. In this work, moreover, we find no references to al-Ṭībī, the *Intiṣāf* and the *Inṣāf*, works which, as we know from Ḥ. Kh., became known to al-Yamanī only after the completion of the *Durar al-aṣdāf*. References to the *Taqrīb*, the *Kashf*, and to بعض الفضلاء are common in both works.

The statement of Ḥājjī Khalīfah that this work was completed in Ṣafar 738/1337 cannot be correct if the Cairo Catalogue is right in saying that the *Tuḥfah al-ashrāf* was completed in Ṣafar 733/1332, since the former is admittedly the earlier work. Perhaps Ḥ. Kh.'s 738 is a mistake for 728.

A portion (Sūrahs XII–XXIV) of the *Mabāḥith al-tanzīl*, a *tafsīr* apparently by this author, is preserved in the British Museum (see Ellis-Edwards p. 4).

Beginning:

فَقِيْلَ اِنمَا كَانَ اَحْسَن لِانَهُ فِي الأَوِلِ جَعَلَ المَوجُوْدَ كغَير المَوجُودِ قَولُهُ مَعَاذَ الالَه الشِعْرُ لامَية ابْنِ ابي الصَلْتِ الخ

Sūrah II:

قَولُهُ يتهَجى بهَا التهَجى تَعدِيد الحُرُوفِ باسمَائِها ضه بِغَيرِ افْصَاحِ الهآ وانَما كتِبَت على لفظِ الوَقْفِ وَكذَا ره به الخ

Sūrah III:

قَولُهُ ميم حَقها اَن يُوقَفَ عَليهَا اختَلَفَ العُلمآءُ في اسماءِ الحرُوفِ قبل التركيْبِ الخ

Sūrah XX:

قوله او قلبت فى دطا اى قلبت الهمزَة فى بطا [*sic*] الفآ [*sic*] وبنى الامرُ عَليهِ الخ

Sūrah XL:

المرادُ بالساكِنين اليا والمِيمُ بعدها والافضال بالرفع عَطفٌ عَلي الفَضَلِ اي الطولِ يستعمل لمعنَى الفَضلِ والافْضَال الخ

End:

قوله ومن جهَة الناس مثل ان يوَسوس في القلبِ من جهَةِ المنَجمينَ وَالكهَان انهُم يَعلَمُونَ الغَيْبَ وَمِن جِهَة الجنّ انهُم يَضُرونَ وَيَنفَعُون قَولُ المصَنِّفِ سقاهُ اللَهُ صَوبَ الرّضوَان وكَسَاهُ اللَه ثوبَ العَفْوِ والغُفران حَتى وَقَعَ التاوِيلُ اشارَ بذلكَ الي ان تاوِيلَهُ هُوَ التاوِيل المُعتَد بهِ وَانَهُ لَم يُؤوّلـه اَحدٌ قبله وَهذا قَرِيْبٌ مِن مَعنَى مَا رُوِى عَنهُ وهوَ قولهُ اللهُ تَعَالي اَنزلَ القرآنَ وَانا فَسَرتُهُ ولعَمرِي انهُ بدا [*sic*] الاَوَايِلَ والاواخِرَ وَاَتَى فِي تاوِيلهِ بِمَا لم يَسبق اَليهِ اَحَدٌ مِن الافاضِل جَعَلَ اللَهُ سَعيَهُ مَشكوراً وَعمَله متصلا مَبرُوراً والحَمدُ للّهِ عَلي التمام والصّلوة علي محمَّدٍ وَآلهِ الكرَامِ وَالحَمدُ للّه رَبِّ العَالَمِينَ

Colophon:

وافق الفَرَاغ مِن تَعليقهِ فى جمادى الاول سنه ستين وسبعمايّه هجريّه

Sūrah II on fol. 3*a*, III 40*b*, IV 57*b*, V 89*a*, VI 105*a*, VII 115*b*, VIII 127*a*, IX 131*b*, X 139*b*, XI 149*b*, XII 158*b*, XIII 168*a*, XIV 171*b*, XV 174*b*, XVI 177*b*, XVII 185*a*, XVIII 192*b*, XIX 198*a*, XX 208*b*, XXI 218*a*, XXII 225*b*, XXIII 230*b*, XXIV 234*b*, XXV 243*a*, XXVI 248*b*, XXVII 254*b*, XXVIII 259*b*, XXIX 265*a*, XXX 268*b*, XXXI 271*a*, XXXII 272*b*, XXXIII 273*b*, XXXIV 276*b*, XXXV 280*b*, XXXVI 284*b*, XXXVII 287*b*, XXXVIII 291*a*, XXXIX 297*b*, XL 301*b*, XLI 306*a*, XLII 307*a*, XLIII 310*a*, XLIV 312*a*, XLV 313*b*, XLVI 315*a*, XLVII 316*b*, XLVIII 317*b*, XLIX 319*a*, L 322*a*, LI–CXIV 324*a*–365.

For a copy of the *Durar al-aṣdāf* see Cairo I 173 (Sūrahs I–CVI, autograph). It cannot be ascertained from the catalogues whether Fātiḥ 619–20, Murād 273, 299 and Rāghib 175–7 are copies of this work or of the *Tuḥfah al-ashrāf* (see no. 1096).

Ḥ. Kh. V p. 189[10].

1096

4167.—Foll. 218; $9\frac{1}{2} \times 6\frac{4}{5}$ in.; ll. 25; ugly, but fairly legible, nastaʻlīq; slightly worm-eaten and water-stained; 18th century. [DELHI 48]

تحفة الاشراف فی کشف غوامض الكشّاف

Tuḥfah al-ashrāf fī kashf ghawāmiḍ al-Kashshāf.

Sūrahs I–IX 25.

The second of the two supercommentaries on the *Kashshāf* composed by the same al-Fāḍil al-Yamanī (Yaḥyā ibn Qāsim al-ʻAlawī).

Ḥājjī Khalīfah states that al-Fāḍil al-Yamanī after finishing his *Durar al-aṣdāf* (see no. 1095) came across the annotations of al-Ṭībī and composed a second super-commentary on the basis of al-Ṭībī's annotations and his own *Durar al-aṣdāf*. According to the Cairo Catalogue I 137 the work was completed on 3 Ṣafar 733/1332 (but see the remarks on the date of the *Durar al-aṣdāf*, p. 23 *supra*).

The preface is omitted in this manuscript, in which the title *Tuḥfah al-ashrāf* does not occur. At the top of the title-page, however, the work is stated to be حاشيه يمنى بر كشّاف and in the lower half of the same page there is a note by a former owner (name obliterated) beginning

هذه الحاشية من الفاضل اليمنى على الكشاف الخ

The correctness of this ascription is proved by the following words, which occur on fol. 91a[7]:

وقد بسطنا القول فى الجواب عن ذلك فى درر الاصداف

Beginning:

قوله الحمد لله آه اعلم ان المصـ ره قد ادرج في هذه الخطبة الغراء جميع ما هو محتاج اليه من المباحث التى يتعلق [*sic*] بالقرآن الخ

Sūrah I:

سورة الفاتحة بسم الله ... قوله مكيه اي في قول علي عليه السلام [these last two words, as usually elsewhere in this MS., have been deleted and رض substituted] مدنية اى في قول مجاهد وقيل مكية ومدنية لانها نزلت مكة [*sic*] مرة اي حين فرضت الصلوة ... قوله لاشتمالها علي المعاني التى في القرآن آه اما الثناء ففي قوله لله رب العالمين الى مالك يوم الدين الخ

Sūrah II:

بسم الله ... قوله يتهجى بها التهجى تعريف الحروف باسمائها الحروف المبسوطة اي حروف المباني المنشورة المفردة لا المركبة ضه بغير افصاح الهاء وانما كتب علي لفظ الواقف والضمير فى تهجيته لضه وقيل لضرب وهو احسن الخ

Sūrah V:

سورة المايدة بسم الله ...

قوم اذا عقدوا عقدًا لجارهم
شدوا العناج وشدوا فوقه الكربا

مدَح الخطيئة [*sic*] بذلك بنى انف الناقة وبعده
قوم يعم [*sic*] الخ

End:

لانه لو لم يقدر

Sūrah I on fol. 5*b*, II 14*b*, III 96*a*, IV 120*a*, V 149*a*, VI 167*b*, VII 185*a*, VIII 205*b*, IX 212*b*.

For other copies see Āṣafīyah I p. 544, nos. 109–10 (?), Cairo I 137 (1075/1665), Lālah-lī 341–2, Nūr i ʻUthmānīyah 563. The catalogues leave it uncertain whether Fātiḥ 619–20, Murād 273, 299 and Rāghib 175–7 are copies of this work or of the *Durar al-aṣdāf*.

H. Kh. V p. 190[5].

1097

4168.—Foll. 311; $10\frac{2}{5} \times 6\frac{7}{10}$ in.; ll. 31 on foll. 2–77, ll. 32 on foll. 78–261, ll. 28, 29 or 30 on foll. 262–311; at least three different hands, for the most part rather cursive; قوله etc. in red; marginal notes, especially in the first half; worm-eaten, water-stained and in places corroded by the ink; probably 15th century except foll. 262–end, which are apparently of the 18th. [DELHI 45]

حاشية التفتازانى على الكشاف

Ḥāshiyah al-Taftāzānī 'alā 'l-Kashshāf.

Sūrahs I–X 58 and XXXVIII–XLIII 27.

A defective copy of the annotations of al-Taftāzānī (Sa'd al-Dīn Mas'ūd ibn 'Umar) on the *Kashshāf*.

For the life and works of al-Taftāzānī, a scholar of the time of Tīmūr and the author of several celebrated text-books, see *Ḥabīb al-siyar* III 3, 87 (places his death in 797/1394–5), *Bughyah al-wu'āh* 291 (places his death in 791/1389 on authority of Ibn Ḥajar), *al-Fawā'id al-bahīyah* 134[10] (mentions that according to some authorities (e.g. Ibn Nujaim and apparently al-Kaffawī) he died on Monday, 21 al-Muḥarram 792/1390), and Brockelmann II 215.

Ḥājjī Khalīfah states, in a quotation from al-Suyūṭī, that these annotations are an abridgment of those of al-Ṭībī[1] (al-Ḥasan or al-Ḥusain b. Muḥammad, died 743/1342–3). He adds that they extended to Sūrah X and from Sūrah XXXVIII to LIV, and that the author ceased to work on them in 789.

Beginning:

الحمد لله الذى انزل على عبده الكتاب ولم يجعل له عوجا ... وبعد فان كتاب الكشاف الخ

The actual annotations begin on fol. 2*b* as follows:

قوله الحمد لله القران فى اللغة الجمع نقل الى المجموع المتلوّ الخ

Sūrah III:

قد سبق ان هذه الاسماء من قبيل المعربات وان لم يمسها الاعراب بالفعل الخ

Sūrah VII:

كتاب خبر مبتداء محذوف مبناه على ما اختاره من كون الفاظ لمتهجى [*sic*] على نمط التعديد الخ

On fol. 261*b* after the words

تتميما للفوايد دعاء ورحمة

(cf. Ahlwardt) is the colophon:

تمت النسخة الشريفة المشتملة على الفوايد الكبيرة رحمة الله على مصنفه رحمة واسعة

Sūrah XXXIX:

سورة الزمر سميت بذلك لما فيها من قوله زمرا فى آيتى الجنة والنار الخ

Sūrah XLII:

قوله اى مثل ذلك الوحى او مثل ذلك الكتاب الخ

End:

[Calcutta edition p. 1325[7]] قوله ما رجاه ابرهيم مبنى على ان ضمير جعلها لابرهيم واما اذا اريد جعلها الله

[the following word is uncertain].

The first comments relating to Sūrah I, of which the beginning is missing, occur on fol. 6*a*; Sūrah II begins on fol. 15*a*, III 125*b*, IV 158*a*, V 191*a*, VI 209*b*, VII 222*a*, VIII 239*b*, IX 246*b* (no heading: there is perhaps a lacuna here), X 257*b*, XXXVIII 262*a*, XXXIX 273*b*, XL 287*b*, XLI 297*a*, XLII 304*a*, XLIII 309*a*. There is a lacuna after fol. 5 (end of al-Zamakhsharī's preface and beginning of Sūrah I, corresponding to no. 1098 foll. 4*a*[16] to 7*b*[18]).

For other manuscripts see Ahlwardt 793, Āṣafīyah I p. 544, Ashraf 'Alī p. 2 (Sūrahs I–X 58), Bānkīpūr Handlist 277–78, Browne, Suppty. Hand-list 1035–6, Cairo I 204 (Sūrahs XXXVIII–XLVIII[beginning], Casiri 1412, Ellis-Edwards p. 3 (Sūrahs I–X 58), Peshawar 38, Qarawīyīn 146–7, and at least 23 of the Constantinople Catalogues.

On fol. 1*a* are various *'arḍ-dīdahs* and seals including that of Amānat Khān Shāh-Jahānī with the date 1042.

Ḥ. Kh. V p. 187[2].

1098

4169.—Foll. 218; $9\frac{3}{10} \times 6\frac{1}{10}$ in.; ll. 21; clear, regular, unvocalised and largely unpointed naskhī; ruled borders; **قوله** etc. in red; many leaves damaged slightly by fire; 15th century.

[DELHI 43]

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1 This is the correct spelling of the name according to *Bughyah al-wu'āh* 228, *Miftāḥ al-sa'ādah* 434 and *Rauḍāt al-jannāt* 224.

Ḥāshiyah al-Taftāzānī ʻalā ʼl-Kashshāf.

Sūrahs I–III 31 and V 48–65 (with several small lacunae).

Another defective copy of al-Taftāzānī's annotations on the *Kashshāf*.

The words آلة للصدق with which this manuscript opens and which will be found on fol. 3b^{21} of no. 1097 are the last words of a note on the word مصداقًا which occurs near the beginning of al-Zamakhsharī's preface (Calcutta edition p. 2^{8}).

This manuscript, which is written in clear, regular, unvocalised and to a large extent unpointed naskhī, is disfigured by numerous mistakes and was evidently copied from a manuscript in which the leaves were not all in the right order.

Beginning:

اله للصدق وما بين يديه مما تقدمه بالزمان الخ

Sūrah I:

قوله فاتحة الشيء اوّله وخاتمته آخره اذ بهما الفتحُ والدخولُ فى الامر والختم والخروج منه ولعدم اختصاصهما بالسورة ونحوها كانت التاء للنقل من الوصفية الى الاسمية الخ

Sūrah I on fol. 6*b*, II 24*a*, III 201*b*, V 48 fol. 173*b* continued on 215*a*.

The chief internal lacunae are at foll. 89 (Calcutta edition pp. 55^{27}–63^{9}), 95 (Calcutta edition pp. 67^{4}–75^{16}: the passage corresponding to pp. 75^{17-18} is on foll. 97 and 98), 211 (Calcutta edition pp. 193^{10}–195^{8}).

On the top left-hand corner of fol. 90*a*, which had wrongly been numbered 1, are scrawled the words حاشيه نيشابورى بر بيضاوى and no doubt in consequence of this the authorship of the work is ascribed in the Delhi Catalogue to Niẓām i Nīshāpūrī.

1099

4170.—Foll. 1*b*–3b^{1}; 10 × 6 in.; ll. 23; good, occasionally vocalised naskhī; worm-eaten and torn; 15th century. [DELHI 1170*a*]

خطبة شرح الكشاف

Khuṭbah Sharḥ al-Kashshāf.

Al-Taftāzānī's preface to his annotations on the *Kashshāf* of al-Zamakhsharī (cf. nos. 1097–8).

Beginning:

الحمد لله الذى انزل على عبده الكتاب ولم يجعل له عوجا

End:

وعلى الله التعويل فى ان يهدينى سواء السّبيل • ويجعلنى من رحمته فى ظل ظليل • ويعصمنى حين تضل الافهام • ويثبّتنى يوم تزل الاقدام انه قريب مجيب • وما توفيقى الّا باللّه عليه توكّلت واليه انيب •

1100

4171.—Foll. 1*b*–3b^{7}; $10\frac{2}{5} \times 6\frac{1}{5}$ in.; ll. 21; fairly clear, but ugly and almost entirely unvocalised, Indian nastaʻlīq; slightly worm-eaten; apparently early 19th century. [DELHI 1281*a*]

Khuṭbah Sharḥ al-Kashshāf.

Another copy of the same preface.

1101

3696.—Foll. 266; $8 \times 5\frac{7}{10}$ in.; ll. 15 usually; small, fairly clear, occasionally vocalised naskhī; the *shawāhid* are in red ink, and there are other rubrications; considerably worm-eaten in places; water-stained; autograph; dated beginning of Rabīʻ I 1011/1602. [Purchased 11 Jan. 1906]

تنزيل الآيات على الشواهد من الابيات

Tanzīl al-āyāt ʻalā ʼl-shawāhid min al-abyāt.

An autograph copy of the commentary of Muḥibb al-Dīn ibn Taqī al-Dīn al-Ḥamawī on the poetical citations in the *Kashshāf* of al-Zamakhsharī.

The author, Muḥibb al-Dīn Abū ʼl-Faḍl Muḥammad ibn Taqī al-Dīn Abī Bakr ibn Dāwūd ibn ʻAbd al-Raḥmān ibn ʻAbd

al-Khāliq ibn 'Abd al-Raḥmān al-'Alawānī al-Ḥamawī al-Dimashqī al-Ḥanafī, was the great-grandfather of Muḥammad Amīn al-Muḥibbī, who has given an account of his life in the *Khulāṣah al-athar* (III 322–331). He was born in the middle of Ramaḍān 949/1542 at Ḥamāh and received his early education from his father. When his father became incapacitated through age he was sent to continue his studies under Abū 'l-Wafā', a son of the saint 'Alawān [see Brockelmann II 333]. Having studied under Abū 'l-Wafā' and other scholars for a number of years at Ḥamāh, he visited in turn Halab, Ḥimṣ and Asia Minor. He was then appointed principal of a madrasah in Damascus and while resident there he studied Tradition and Qur'ānic Exegesis under Badr al-Dīn al-Ghazzī [see Brockelmann II 360]. At this period he married the daughter of Abū 'l-Fidā' Ismā'īl al-Nābulusī. In the year 978/1570–1 he left Damascus for Cairo. His account of this journey is preserved in manuscript at Paris (de Slane 2293), Cairo (Cat. Vol. VII 646, cf. Brockelmann II 361) and Cambridge (Browne, *Hand-list* 144 and 303). In Egypt he associated with a number of scholars who are named by al-Muḥibbī and held for a time the post of judge at Fuwwah. Subsequently he held judicial appointments at Ḥimṣ, Ḥiṣn al-Akrād, Ma'arrah al-Nu'mān and other places. Finally in 993/1585 he settled at Damascus and held the appointments of Nā'ib al-Kabīr, Qāḍī 'l-'askar and Muftī as well as lectureships in a number of madrasahs. He died on the 23rd of Shawwāl 1016/1608. He was distinguished in many branches of knowledge and was eminent both as a prose-writer and as a poet. Al-Khafājī devotes a section to him in his *Raiḥānah al-alibbā'*. His handwriting, according to al-Muḥibbī, was extremely beautiful, but the writing of this manuscript is not remarkable.

Of his works al-Muḥibbī mentions the following (in addition to the *Tanzīl al-āyāt*):

(1) Annotations on التفسير (i.e. presumably al-Baiḍāwī).

(2) Annotations on *al-Hidāyah* (doubtless al-Marghīnānī's system of Ḥanafī law).

(3) Annotations on *al-Durar wa-'l-ghurar* (i.e. Mullā Khusrau's *Durar al-ḥukkām fī sharḥ Ghurar al-aḥkām*, see Brockelmann II 226).

(4) *'Umdah al-ḥukkām*, a metrical work on *fiqh*.

(5) A commentary on Muḥibb al-Dīn [Muḥammad ibn Muḥammad] Ibn al-Shiḥnah's *Manẓūmah* on rhetoric.

(6) *al-Riḥlah al-Miṣrīyah wa-'l-Rūmīyah wa-'l-Tabrīzīyah*. Of these travels the Paris MS. de Slane 2293 seems to contain the first two parts and a Cairo MS (VII p. 646) the first part, which bears the title *Ḥādī 'l-aẓ'ān al-Najdīyah ilā 'l-Diyār al-Miṣrīyah*. Both the first part and the second part, which bears the title *Bawādī 'l-dumū' al-'andamīyah bi-wādī 'l-Diyār al-Rūmīyah* are preserved at Cambridge (see Browne, *Hand-list* 144 and 303).

(7) *al-Sahm al-mu'tariḍ* (a work with this title is ascribed by Ahlwardt (450 (27)) to Muḥibb al-Dīn's son Muḥibb Allāh).

(8) *al-Radd 'alā man fajar*.

(9) A collection of twenty *risālahs* (وله عشرون رسالة مجموعة فى دفتر).

(10) Numerous ترسّلات, some of which were collected into a volume by his grandson.

In the present work the verses are grouped alphabetically according to the rhyming consonants. Within the groups they are arranged in the order in which they occur in the *Kashshāf*. The writer states that he had seen a commentary on these verses [perhaps that described in Cairo I 179] which suffered from the defect that it did not specify the آية which the verse was quoted to illustrate. In this work the author has stated in each case the آية to which the verse applies and it is to this circumstance that the book owes its title.

The title-page bears the following words:

الجزؤ الاول من شرح الشواهد بخط مؤلفه المرحوم
الوالد رضى الله تبارك وتعالى عنه واسكنه فسيح الجنان
بمنه وكرمه امين

Beginning:

يا من قامت على وحدانيته الشواهد ... وبعد فغير مستور ولا خاف ان الشواهدَ الواقعة فى الكشاف كثيرا ما يحفظ منها أَبيات لكن لا يُعلم ما استشهد بها عليه من الآيات ... وقد وقفت لبعضهم على شرح شواهد الكتاب الا انه لم يذكر فيه آيةً تدل على ذلك البيت ليعلم الدخول اليه من ايّ باب فيُحتاج عند كل بيت الى مراجعة محله من التفسير ويصرف فى استخراجه لتنزيل الآية عليه زمن كثير فوجدت ان تسهيل الطريق الى البيت امر يتحتم وجردت الابيات من محلها ورتبتها على حروف المعجم وكتبت تلك الآية ليعرف منها محل الشاهد الخ

End:

وهذا آخر ما توخيناه من شرح ابيات الكشاف ... تم هذا الشرح بخط مولفه فقير عفو الله المتين محب الدين بن تقى الدين الحموى الحنفى عامله الله بلطفه الخفي فى اوايل شهر ربيع الاول المشرف بمولد خير مرسل من شهور سنة احدى عشرة بعد الالف احسن الله ختامها وقدر بخير تمامها آمين

For other copies see Āqsarāy 122, As‘ad 178, Browne, *Hand-list* 267 (A.H. 1011, copied from an autograph), Lālah-lī 348, Leyden IV 1667, Rāghib 195 (?), ‘Umūmī 610.

For printed editions see Ellis II 386 (Būlāq 1281), Brockelmann I 291 (Cairo 1307 (*sic lege*)), Cairo I 155 (Cairo 1308).

Not in Ḥ. Kh.

1102

4172.—Foll. 21–642; 12 × 6⅘ in.; ll. 25; ugly, but fairly legible, nasta‘līq; rubrications; dated Sunday, Ṣafar 1206/1791. [DELHI 61 *c*.]

مجمع البيان لعلوم القرآن

Majma‘ al-bayān li-‘ulūm al-Qur’ān.

Sūrahs XX–CXIV.

The latter part of a commentary by the Shī‘ite scholar Amīn al-Dīn Abū ‘Alī al-Faḍl ibn al-Ḥasan al-Ṭabarsī, who died in (Dhū 'l-Ḥijjah) 548/1154, see *Majālis al-mu'minīn* 212, *Muntahā 'l-maqāl* (I.O. MS. 3802) fol. 156*b*, *Rauḍāt al-jannāt* 512.

This commentary is distinguished by the methodical arrangement of the subject-matter under some or all of the headings (1) القراءة, (2) الحجة, (3) اللغة, (4) الاعراب, (5) النزول, (6) المعنى, (7) النظم, (8) القصة etc., in the case of the separate verses, and under the headings (1) عدد آيها, (2) اختلافها, (3) فضلها and (4) تفسيرها in the case of each sūrah as a whole. For further information see Ahlwardt 802 and Cureton-Rieu 1473 (where it is stated on the authority of a colophon, which does not occur in this manuscript, that the work was completed in Dhū 'l-Qa‘dah 536/1142).

Beginning:

سورة طه مكيه عدد آيها مائة واربعون آية شامي ... اختلافها احدى وعشرون آية طه ما غشيهم رايتهم ضلوا ثلثهن كوفى ... فضلها ابى ابن كعب عن النبى صلى الله عليه وآله قال من قرأها أُعطى يوم القيامة ثواب المهاجرين والانصار ... تفسيرها ختم الله سورة مريم بذكر انزل [*sic*] القران بشارةً للمتقين الخ

End:

فيؤيد الله المومن بالملك وهو قول الله سبحانه وايدهم بروح منه

Colophon:

قد تمت هذه [*sic*] التفسير فى يوم الاحد من شهر الصفر [*sic*] المظفر سنة الف مايتان [*sic*] وست

For other manuscripts see A.S.B. 1903–7, nos. 889–90, Ahlwardt 803 (Sūrahs IV–VIII, 1080/1670), 804 (Sūrahs VII 2–XII, c. 1000/1591), ‘Alī Pāshā 141, Bānkīpūr Handlist 316 (Vol. I), 317–18, Blochet 6543, Būhār 15–16, Cureton-Rieu 1473 (complete, 15th or 16th century), Ellis-Edwards p. 4 (Or. 5792. Sūrahs II–IX (imperfect), 16th century), Loth 61–63, Mihr Shāh 29–30, Nūr i ‘Uthmānīyah 453–5, Uri p. 50, no. 31 (Sūrahs VI–VIII, 598/1201–2).

For a lithographed edition (1247–8/1831–2) see Ahlwardt 802.

Ḥ. Kh. V 11437, I.Ḥ. 2745.

1103

3806.—Foll. 301, 211; $9\frac{4}{5}\times 6$ in.; ll. 28 usually in first half, 26 in second half; ruled borders; the poetical citations, the overlinings, and the indications of the opening of sūrahs are in red ink; clear and regular naskhī, the citations vocalised, the explanatory matter occasionally vocalised; foll. 257–64 and the last fifty or sixty leaves have been much damaged by white ants; circ. 1700 A.D. [Purchased 30 March 1910]

شرح شواهد مجمع البيان

Sharḥ shawāhid Majma' al-bayān.

A commentary on the poetical citations in the *Majma' al-bayān* of al-Ṭabarsī (d. 548/1153–4, see no. 1102) by Abū Muḥammad Muḥammad Ḥusain ibn Muḥammad al-Ṭāhir al-Sharīf al-Waḥīd.

The father of the author is no doubt to be identified with the well-known Muḥammad Ṭāhir Waḥīd, who was appointed historiographer to Shāh 'Abbās II in 1055/1645–6, was subsequently wazīr to Shāh Sulaimān, and who composed a history of the first fifteen years of the reign of Shāh 'Abbās, an *Inshā'* and a *Dīwān*. (See Ethé 1653, Rieu, Persian Catalogue 189*b*.) The composition of this work may consequently be placed with some probability in the second half of the 17th century.

The *shawāhid* are explained in the order in which they occur in al-Ṭabarsī's work, the opening of each sūrah being indicated in the margin by the formula شرح شواهد تفسير سورة— (in red ink) and in the text usually by a similar though shorter formula (شواهد تفسير سورة—) in black ink overlined in red, while the title of the sūrah under discussion is written in red ink in the top left-hand corner of the recto of each leaf. Each citation is introduced by the word منها (or ومنها) overlined in red.

It is the author's practice to arrange his information methodically in the following (unnumbered) sections:

(1) [without heading]. Information concerning (*a*) the poet, (*b*) the remainder of the line, if only a fragment is quoted, (*c*) the context etc., (*d*) the individual words from the point of view of accidence and lexicography.

(2) [with the heading الاعراب overlined in red]. Notes on the syntax.

(3) [with the heading المعنى overlined in red]. Elucidation of the meaning. This section is frequently omitted.

(4) [with the heading الاستشهاد به overlined in red]. Explanation of the point illustrated by the citation.

Occasionally these are followed by a fifth section introduced by the heading التذييل or تذييل, in which the author discusses not the citation but a point in al-Ṭabarsī's commentary.

Beginning:

الحمد لله الاكرم الذى خلق القلم واخرج الانسان من كتم العدم ... وبَعْد فان الانف منزل [?] الحتف والكشف بائقة [?] السّجف والخلف ورآء الاَمام ولكل حاملة تِمام [with معا superscribed] والمرء يُستلب عنه غواديه فيُؤخَذ بما نشآء [*sic*] من قبله ويستردّ منه عواريه فَيَبْقىٰ مُرْتَهِنًا بعَملهِ فليسلك الاريب المنهج السّجح الوضاح وليسْع اللّبيب لينال بايدى الاعمال الحسان الفوز والفلاح ... والعمل لا يجدى ما لم يقرن بمعرفة بارئه ... فليبذل الجهد فى معرفة الله الدّيّان ... وتشبّثوا فى اموركم بذيل اَلقُرآن ... وتمسّكوا لاستكشاف كوامنه فى مكامنه واستخراج فرائده من معادنه بالتّفسِير المسمّى بمجمع الْبيان فان لَهُ شانا من الشّانْ ... غير ان اكثر فيه الاسْتشهاد بمنظومات الفصحآء وشحنه بالاسْتدلال بماثورات البلغاء وهن بخدورهن محتجبات ... فان اردتَ ان تطّلع على حقيقة معانيها المسبوكة من الابريز ... فانظر الى شرح شواهد اقل الامآء والعبيْد ... ابى محّمد محمد حُسيْن بن محّمد الطّاهر الشّريف الوحيد الخ

End:

ومنها وَسْوَسَ يَدعُو مُخلِصًا رَبَّ الفَلَق
سِرًّا وَقَدْ اَوَّنَ تَاوِيْنَ الْعُقَقْ

مر فى شرح شواهد تفسير سورة الاعراف

No other copy seems to be recorded.

1104

4173.—Foll. 191; $12\frac{9}{10} \times 7\frac{4}{5}$ in.; ll. 30; good nas<u>kh</u>ī; ruled borders; illuminated head-piece on fol. 1 *b*; headings of Sūrahs I–XII in red; Qur'ānic text overlined in red; marginal notes and corrections; somewhat worm-eaten and water-stained; 16th century. [DELHI 34]

جوامع الجامع

Jawāmi‘ al-jāmi‘.

Sūrahs I–XVIII 30.

About half of the commentary composed in the period 18 Ṣafar 542–24 al-Muḥarram 543 (according to the author's colophon in Loth 64) at the suggestion of his son, Abū Naṣr al-Ḥasan, by al-Ṭabarsī (Abū ‘Alī al-Faḍl ibn al-Ḥasan, who died in 548/1153–4, see no. 1102) on the basis of his *Majma‘ al-bayān* (no. 1102) and his abridgment of the *Ka<u>sh</u><u>sh</u>āf* entitled *al-Kāfī 'l-<u>sh</u>āf* [الكافى الشّاف as it is written in this copy: in Loth 64 it is written الكافى الشافى, not الكافى فى الشافى as stated in Loth's Catalogue]. The author was at the time of composition more than seventy years old. For further details see Loth 64.

The title is mentioned in the preface, but whereas in this manuscript it is given in the form *Jawāmi‘ al-jāmi‘* in Loth 64 it is written *Jāmi‘ al-jawāmi‘*.

This commentary is much more concise than the *Majma‘ al-bayān* and the comments are not grouped under headings.

At the beginning of each sūrah are statements concerning its place of revelation and the number of its verses. These are followed by a tradition or traditions concerning the rewards promised for reading it (beginning usually فى حديث ابى).

Beginning:

الحَمدُ للّه الّذى اكرمنا بكتابه الكريْم ... اما بَعْد فانّى لمّا فرغت من كتابى الكَبيْر فى التفسير الموسُوْم بمجمع البيان لعُلوْم القران ثم عثرت من بَعْد بالكتاب الكشّاف الخ

Sūrah I:

سُوْرَةُ الفَاتِحَة مَكيَّةٌ سَبَع [*sic*] اٰيات بلا خلاف الا انّ اهْل مكّة والكوفة عدّوا بسم اللّه الرّحمٰن الرّحيم اية من الفاتحة ... بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ اصل الاسم سِمْوٌ الخ

Sūrah IV:

سُوْرَةُ النّسَآء مدنيّة وهى ماةٌ وخمسٌ وسَبعُوْن اية بَصَرِيّ [*sic*] وَستٌّ كوفيٌّ ... ابى عن النّبىّ صَلّى اللّه عَلَيْه واله من قرءهَا فكانما تَصَدّق ... وعن اميْر المُوْمنين عليْه السّلام من قرءها ... بِسْمِ اللّهِ الرَّحْمنِ الرَّحِيْمِ وَالتَّوَكُلُ بِلُطْفِهِ العَمِيْمِ يٰاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُم ... رَقِيْبًا خطاب للمكلّفين من بنى ادم اتّقوا مخالفة ربّكم الخ

Sūrah X:

[space for heading] وفى حديث ابى من قرءها اُعْطى [*sic*] ... بِسْمِ اللّهِ الرَّحْمٰنِ الرَّحِيْمِ الٓر تِلْكَ ... مُبِيْنٌ تلكَ اشارة الى مٰا تضمّنه السّورة من الايات الكتاب الحكيْم اللّوح المحفوظ الخ

End:

ويجوزُ [ان يكون او [erased] لئك خبر انّ وانّا لا نضيْعُ اِعْتراضا

Sūrah I fol. 2*a*, II 3*a*, III 38*a*, IV 55*b*, V 73*a*, VI 87*b*, VII 102*a*, VIII 119*a*, IX 126*a*, X 137*b*, XI 145*a*, XII 153*b*, XIII 162*a*, XIV 166*a*, XV 170*a*, XVI 173*b*, XVII 181*b*, XVIII 189*a*.

For other manuscripts see Būhār 17, Ḥamīdīyah 71, Loth 64 (complete, Vol. I written in 896/1491), Nūr i ‘U<u>th</u>mānīyah 276, Walī al-Dīn 138 (?). It is not certain whether Āṣafīyah I p. 536 no. 166 is a copy of the *Jawāmi‘ al-jāmi‘*.

Ḥ. <u>Kh</u>. II 4248, V p. 401[2], I‘jāz Ḥusain 824.

1105

4110.—Foll. 63; $7\frac{1}{8} \times 5\frac{1}{8}$ in.; ll. 19; clear naskhī; copyist, Maḥmūd ibn Ḥasb Allāh ibn al-'Izz (?) al-Miṣrī al-Shāfi'ī, khaṭīb of al-Jāmi' al-Manṣūrī at Ṭarābulus al-Shām; written for Kamāl al-Dīn Abū 'l-Khair Maḥmūd ibn Yamīn al-Dīn Muḥammad ibn Abī'l-Ḥasan al-Ghaznawī al-'Ajamī; dated Monday, 17 Rabī' I 786/1384. [Purchased 3 April 1925]

التعريف والاعلام [لما ابهم فى القرآن من الاسماء الاعلام]

al-Ta'rīf wa-'l-i'lām [li-mā ubhima fī 'l-Qur'ān min al-asmā' al-a'lām].

Elucidations of those Qur'ānic passages in which particular persons, places and things are referred to without being specifically named.

The author is al-Suhailī ('Abd al-Raḥmān ibn 'Abd Allāh al-Khath'amī), who died in 581/1185, see Ibn Khallikān 379, *Bughyaḥ al-wu'āḥ* 298, Brockelmann I 413.

The title is not mentioned in the preface but on fol. 16*b* the author says:

فلذلك ذكرتُ مَا حفظت من اسمآيها الاعلام فى هذا التعريف والإعْلَامِ

Beginning:

بسم الله ... اخبرنا الامام السيّد الحافظ العلّامة صدرُ الحفّاظِ ذو النسبين بيْنَ دحيّه [*sic*] والحُسين رضى الله عنهما ابو الخطاب عمر بن الشيخ الفقيه الفاضِل الشّريف ابى على الحسن بن عَليّ الفاطِميّ ابقى الله افادتَه ⊙ قال حَدّثنا الامامُ الحافظ الاستاذ ابو زيدٍ عبدُ الرحمن ابن ابى الحسن الخثعَميُّ ثم السُهَيليُّ رضى الله عنْهُ الحمدُ لله الذى علم ادَمَ الاسماء ... وبعدُ فانى قصَدتُّ ان اذكر فى هَذا المختَصرِ الوَجيزِ مَا تضمّنَهُ كتابُ الله العزيز من ذكرِ من لم يسمّه فيهِ باسمهِ العلَمِ من نبىّ او وَليٍّ او غيرهما من آدَمىّ او ملك او جنيّ او بلدٍ اوْ شجرٍ او حيوانٍ او كوكبٍ له اسمٌ علَمٌ قد عُرفَ عندَ نقلةِ الأَخبار والعُلماء الخ

Colophon:

تم الكتاب وربنا محمود وله المكارم والعلى والجود على يد افقر عباد الله واحوجهم الى رحمته محمود بن حسب الله بن العز المصرى الشافِعى خطيب الجامع المنصورى بطرابلس الشام المحروسه حماها الله تعالى وساير بلاد المسلمين وذلك بعد صلاة العصر من يوم الاثنين سابع عشر ربيع الاول عام ست وثمانين وسبعماية وكتب ذلك برسم الشيخ الصالح العابد العالم العلامه كمال الدين ابو الخير محمود بن الفقير الى الله تعالى يمين الدين محمد بن ابى الحسن الغزنوى العجمى اعاد الله من بركاته ونفع بصالح دعواته امين ... عورضت بالاصل المنقولة [*sic*] منه فصحت بحسب الطاقة الخ

For other copies see Ahlwardt 720–1, Cairo I 138, Rieu 110, 'Umūmī 276–7, 603 (?), Walī al-Dīn 78.

Ḥ. Kh. II 3098.

1106

4174.—Foll. 567; $9\frac{3}{8} \times 6\frac{1}{8}$ in.; ll. 27 (foll. 563–566 have 24 ll.); clear, neat, small, unvocalised naskhī; titles of sūrahs, the words قوله تعالى etc. are in red; illumination on fol. 3*a*; the passages explained are frequently overlined in red, sometimes in black, sometimes not at all; slightly worm-eaten; 15th century (foll. 563–7 are in a later hand and are dated 3 Muḥarram 965/1557). [DELHI 24]

عرائس البيان فى حقائق القرآن

'Arā'is al-bayān fī ḥaqā'iq al-Qur'ān.

An apparently good copy of the Ṣūfistic commentary of Rūzbihān (ibn Abī Naṣr) al-Baqlī (al-Fasawī al-Shīrāzī), who died in 606/1209 according to *Nafaḥāt al-uns* 290[20] *Majālis al-'ushshāq* 161 and *Safīnat al-auliyā'* 176 ult., cf. Brockelmann I 414.

Beginning:

الحمد لله الذى كان فى ازل الازال موجودا بوجوده

Sūrah v:

يا ايها الذين آمنوا لله الاسماء الحسنى والنعوت الاعلى [*sic*] و من جملتها المومن فالبس نور هذا الاسم خواصه وزين اسرارهم به الخ

Sūrah xx:

قوله تعالى طه ذكرنا ان حروف المعجم صناديق اسرار الحق مع حبيبه الخ

Sūrah c:

قوله تعالى والعاديات ... ضبحا اقسم الحق سبحانه بافراس قلوب المحبين الخ

End:

والعاشرة المنع والبخل فاكسره بالجود والسخا والحمد لله حمدا بلا انقطاع ... ما دامت الارض والسماء

Colophon:

تم كتاب العرايس المشتمل على شرايف النفايس في عصر يوم الاربعا ثالث شهر المحرّم المكرم سنة خمس وستين وتسعماية الهجرية النبوية حامدا ومصلّيا وداعيا للمومنين والمومنات قد تم فيها هذا الجزو الجديد ولا يعرف تاريخ ساير الاجزاء القديمة من هذا الكتاب

Sūrah II fol. 6*b*, III 36*b*, IV 75*b*, V 96*b*, VI 113*b*, VII 137*b*, VIII 172*b*, IX 184*a*, X 202*b*, XI 217*b*, XII 231*b*, XIII 260*a*, XIV 275*a*, XV 284*a*, XVI 298*b*, XVII 314*a*, XVIII 329*b*, XIX 346*b*, XX 355*b*, XXI 370*a*, XXII 377*a*, XXIII 383*b*, XXIV 391*a*, XXV 399*a*, XXVI 405*a*, XXVII 410*a*, XXVIII 417*a*, XXIX 424*a*, XXX 427*a*, XXXI 429*a*, XXXII 431*b*, XXXIII 434*a*, XXXIV 438*b*, XXXV 439*a*, XXXVI 442*a*, XXXVII 444*b*, XXXVIII 447*b*, XXXIX 454*a*, XL 463*a*, XLI 468*b*, XLII 474*b*, XLIII 481*a*, XLIV 484*a*, XLV 486*a*, XLVI 486*b*, XLVII 489*a*, XLVIII 492*b*, XLIX 496*a*, L 498*b*, LI–CXIV foll. 501*b*–565*b*.

An index to the sūrahs is given on fol. 2.

There is a lacuna after fol. 3 (the end of the preface and the beginning of Sūrah I).

For other copies see Ahlwardt 807, ʿAlī Pāshā 106, Ashraf ʿAlī p. 3, ʿĀṭif Efendī 254, Āyā Ṣūfiyah 223, Bānkīpūr Handlist 296, Cairo I 180 ((i) Sūrahs I–XVIII, (ii) I–XVIII, (iii) XIX–CXIV), Cureton-Rieu 1587, Lālah-lī 180, Loth 107 (Sūrahs II–XV), 108 (XVII–CXIV), Murād 125, Nūr i ʿUthmānīyah 322, Rāghib 197, Uri 33(?) (Sūrahs I–VII), Walī al-Dīn 173, Yeñi 150.

For a lithographed edition (Cawnpore 1300/1883 etc.) see Ellis II 544 and Āṣafīyah I p. 548.

Extracts are printed on the margins of pp. 241–383 of Tawakkulī al-Ardabīlī's *Ṣafwah al-ṣafā'* (Muẓaffarī Press, Bombay, 1329/1912).

Ḥ. Kh. IV 8105.

1107

4103.—Foll. 141; $9\frac{1}{2}\times6\frac{1}{5}$ in.; ll. 23; large, clear naskhī; slightly worm-eaten; 14th century. [Purchased 3 April 1925]

الجامع لاحكام القرآن

al-Jāmiʿ li-aḥkām al-Qurʾān.

Sūrahs XXXVII 101–147, XXXVIII 4–XL 1, XL 11–59, XLII 19–XLIII 27, XLIII 57–81, XLIV 35–42.

Fragments of the extensive commentary of al-Qurṭubī (Muḥammad ibn Aḥmad ibn Abī Bakr ibn Farḥ[1] al-Anṣārī al-Khazrajī), who died and was buried at Munyah Banī Khaṣīb in Upper Egypt in Shawwāl 671/1273, see Ibn Farḥūn 317, al-Suyūṭī, *Ṭabaqāt al-mufassirīn*, no. 88, Brockelmann I 415.

This copy bears on one of the fly-leaves in a modern Egyptian hand the words

قطعة من تفسير القرطبى الموسوم بجامع لاحكام القرآن

That the commentary is really that of al-Qurṭubī is shown by a reference on fol. 17*a*[16] to the *Tadhkirah* [*bi-aḥwāl al-mautā wa-umūr al-ākhirah*] as a work of the author's own. Another work of the author's, *al-Iʿlām fī maʿrifah maulid al-Muṣṭafā ʿalaihi 'l-salām*, is mentioned on fol. 8*b*.

[1] *bi-iskān al-rā' wa-'l-ḥā' al-muhmalah* according to Ibn Farḥūn.

Ibn Farḥūn says of this commentary:

وهو من اجل التفاسير واعظمها نفعا اسقط منه القصص والتواريخ واثبت عوضها احكام القرآن واستنباط الادلة وذكر القرآت والاعراب والناسخ والمنسوخ

Beginning (on a leaf bearing the number 2):

وقد روى حماد بن زيد يرفعه الى رسول الله صلى الله عليه وسلم قال ان الكريم بن الكريم بن الكريم بن الكريم يوسف بن يعقوب بن اسحق بن ابرهيم الخ

Sūrah XXXIX:

سوره الزمر ويقال العرف قال وهب بن منبه مَا [sic] احب ان يعرف قضا الله عز وجل فى خلقه فليقرأ سوره العرف وهى مكية فى قول الحسن الخ

Sūrah XLIII:

سوره الزخرف مَكيه باجماع وقال مقاتل الّا قوله وسئل من ارسلنا من قبلك من رسلنا وهى تسع وثمانون ايه بِسم الله . . . قوله تعالي حم وَالكتاب المبين تقدم الكلام فيه وقيل حم قسم الخ

End:

كانه قال الا من رحم الله فمغفورٌ له

Sūrah XXXVIII 4 on fol. 19*a*, XXXIX on 59*a*, XL on 88*a*, XLII 19 on 102*a*, XLIII on 122*b*, XLIV 35 on 140*a*.

Complete copies of this work are rare. Two are described in the Cairo Catalogue, Vol. I, pp. 159 and 160, and of the sixteen incomplete copies mentioned on pp. 160–2 several contain considerable portions of the text. One consisting of eleven (in part defective) volumes (out of the sixteen into which it was divided) was copied, in so far as ten of the volumes are concerned, from an autograph in or about A.H. 766. Of the copies mentioned in at least seventeen of the Constantinople Catalogues 'Āṭif Efendī 194–207 (in fourteen volumes) must at any rate be nearly complete, while Ḥakīm Oghli 'Alī Pāshā 35–45 contains eleven parts.

For other copies see Ahlwardt 810 (Sūrahs I–II 180), 811 (III 119–IV 46), 812 (IV 102–VII), Āṣafīyah I pp. 536–8, nos. 116–20 (I–XV, XVII–XIX, XLII–LIII), Bānkīpūr Handlist I no. 252, Casiri 1279–91 (Vols. 1–5, 7–10, 12, 16), Cureton-Rieu 1549 (II 239–III), 1550 (XIII–XVIII 76), 1551 (XIX–XXIV 36), Ellis-Edwards p. 3 (XXXVII 147–XLVI 33), Leyden 1674 (I–IX 93, VI–XXXV), Qarawīyīn 62–79, 89–90, 184, 196.

Ḥ. Kh. II 3380, 3861.

1108

4175.—Foll. ii, 187; $6\frac{1}{2} \times 5\frac{3}{8}$ in.; ll. 17; rather cursive, but bold and regular, naskhī (foll. 13–34 and 38–43 supplied in a cursive nasta'līq); diacritic points often omitted; rubrications; worm-eaten; various seals (including that of Qābil Khān, an official of Aurangzēb's time, see Loth p. vi); notes of ownership and inspection etc. on the two fly-leaves and fol. 1*a*; a table of contents on first fly-leaf; 15th century. [DELHI 20]

اعجاز البيان فى كشف بعض اسرار ام القران

I'jāz al-bayān fī kashf ba'ḍ asrār Umm al-Qur'ān.

A slightly defective copy of the Ṣūfistic commentary of Ṣadr al-Dīn (Abū 'l-Ma'ālī Muḥammad ibn Isḥāq) al-Qūnawī on Sūrah I (cf. Brockelmann I 449).

The author was a pupil of Ibn 'Arabī, a friend of Jalāl al-Dīn Rūmī, and in Ḥadīth the teacher of Quṭb al-Dīn Shīrāzī (Maḥmūd ibn Mas'ūd "al-'Allāmah," see Brockelmann II 211). He died, according to Ḥājjī Khalīfah I 9150, II 3357 etc. in 672/1273–4 (the date of the death of Jalāl al-Dīn Rūmī, who predeceased him according to *Safīnah al-auliyā'* p. 68), but in 673 according to Ḥ. Kh. II 2372, III 6336, IV 9180 etc. and Subkī V 19. The date of his death is not mentioned in the *Nafaḥāt al-uns* (no. 539), the *Ḥabīb al-siyar* (III 1, 66) or the *Safīnah al-auliyā'* (p. 68). The *Khazīnah al-aṣfiyā'* (I 112) gives the incorrect date 630.

The title is given as above on the authority of Ḥājjī Khalīfah. In the colophon to the Ḥaidarābād edition it occurs in the form *I'jāz al-bayān fī tafsīr Umm al-Qur'ān.* It does not occur in the preface. On the second fly-leaf of this manuscript it occurs in the form *I'jāz al-bayān fī tafsīr al-Qur'ān.* In notes of ownership and descriptions on the second fly-leaf and on fol. 1*a* the book is variously described as *Risālah i Asrār i Fātiḥah, Tafsīr i Sūrah i Fātiḥah* etc.

The work is professedly based on revelations vouchsafed to the author himself, who intentionally abstains as far as possible from mentioning the views of other commentators.

After the long introduction (for the heading of which see Ahlwardt) the discussion of the *Basmalah* begins on fol. 69*b*. That of the *Ḥamdalah* begins on fol. 81*a*.

Beginning:

الحمد لله الذى بطن فى حجاب عزّ غيبه الاحمى
فابهم وستر وسمل وظهر وتجلى ففهّم واظهر وجمّل . . .
رشح بال شرح حال اعلموا معاشر الاخوان الالهيّين
خاصّةً والمومنين بهم وباحوالهم والمحبين لهم عامَةً
. . . ان الله سبحانه منح عبده من عين منته الخ

This manuscript ends abruptly with the words وحيطتك بالاشياء, which occur on p. 356[16] of the printed edition, in which the remainder of the work occupies only one page and a few lines.

For other manuscripts see Ahlwardt 947 (c. 1100/1688), Bānkīpūr Handlist 202 (A.H. 1045), 203 (A.H. 1064), Cairo I 125 (824/1421), and at least 17 of the Constantinople Catalogues.

For a printed edition (Dā'irah al-ma'ārif, Ḥaidarābād, 1310/1893) see Ellis II 200.

Ḥ. Kh. I 915, II 3357.

1109

4176.—Foll. 469; $10\frac{1}{10} \times 7\frac{1}{5}$ in.; ll. 25; fairly clear, cursive naskhī with many diacritic points omitted; rubrications; marginal notes and corrections; water-stained; copyist, 'Abd al-Raḥmān ibn Saiyid Muḥammad — [name illegible] al-Kāshānī; dated Harāt, 895/1489–90. [DELHI 5]

انوار التنزيل واسرار التاويل

Anwār al-tanzīl wa-asrār al-ta'wīl.

The well-known commentary of al-Baiḍāwī ('Abd Allāh ibn 'Umar), who died according to one statement (see Rieu 116) in 716/1316–17 at Tabrīz, but according to other authorities in 685, 691 or 692.

Colophon:

تمت .·. صدق الله العظيم . . . كتب وقَرا تفسيْرَ هذا
الجزء من القرآن فى تلميذ [*sic*] الامام الهمام الاعلم
الاعظم قدوه العلماء فى العالم استاد المدرسين سلطان
المحققين وارث الانبياء المرسلين المبنى لشرع النبى
محمد ذاته الشريف المسمى باحمد المشهور بمولانا
زادهٔ مولانا عثمان الچرخى[1] عبد الرحمن بن سيد
محمد — [word illegible] الكاشانى فى مدينه هراة
فى سنه ٨٩٥

For other copies see Ahlwardt 817–33, Loth 70–80, Rieu 116 etc.

Ḥ. Kh. I 1402.

1110

4177.—Foll. vii, 336, v, 256; $14\frac{1}{10} \times 10\frac{1}{5}$ in.; ll. 25; clear, but inelegant, naskhī; rubrications; numerous marginal notes; slightly worm-eaten; margins repaired throughout; dated 914/1508–9(?) (The line of writing which contained the date has been torn away and only the tops of the figures are visible.) [DELHI 4]

Anwār al-tanzīl wa-asrār al-ta'wīl.

Another copy, originally in two volumes but now bound in one.

[1] For 'Uthmān Charkhī see *The Bābur-nāma in English...translated...by A. S. Beveridge* p. 284, *Haft Iqlīm* no. 347.

On Vol. I fol. 1*a* is the note:

شروع نمودم وعظ ازین کتاب در شوال سنه ۱۲۶۱ در مسجد ومدرسه حوض قاضی وخرید نمود محمد کریم الله بقیمت سی ۳۰ روپیه کتاب البیضاوی در دو جلد فقط

Maulawī Karīm Allāh ibn Luṭf Allāh Fārūqī Dihlawī died in 1291/1874 (see Raḥmān 'Alī 172). On the fly-leaves prefixed to both of these volumes there are indexes in his handwriting.

Colophon:

وقد وقع الفراغ من تسويد هذه النسخة المسماة بانوار التنزيل واسرار التاويل [the rest has been torn away]

1111

4178.—Foll. 217; $10\frac{7}{10} \times 7\frac{1}{10}$ in.; ll. 25 on foll. 1–125, ll. 23 on foll. 126–75, ll. 35 on foll. 176–216; three different hands, all of them clear; rubrications; marginal notes; margins water-stained; 16th century. [DELHI 7]

Anwār al-tanzīl wa-asrār al-ta'wīl.

Sūrahs XIX–CXIV.

The second half of the same work.

There is a lacuna after fol. 115 extending from Sūrah XXXVIII 77 to XXXIX 21.

1112

4179.—Foll. 471 + 2 (78 A & 78 B); $9\frac{4}{5} \times 6\frac{2}{5}$ in.; ll. 23; clear, but clumsy, naskhī; foll. 103–122 and 421–427 have been supplied in a different hand; rubrications; slightly worm-eaten; late 18th century. [DELHI 6]

Anwār al-tanzīl wa-asrār al-ta'wīl.

Sūrahs I–XVII.

The first half of the same commentary.

There is a lacuna after fol. 266 extending from verse 146 to verse 151 of Sūrah VI.

On the margins are notes from various sources.

1113

4180.—Foll. 235; $11\frac{1}{10} \times 7\frac{1}{5}$ in.; ll. 19; clear nasta'līq; Qur'ānic text in red up to fol. 56, afterwards merely overlined in red; slightly worm-eaten; early 19th century. [DELHI 9*a*]

Anwār al-tanzīl wa-asrār al-ta'wīl.

Sūrahs I–IX.

Part of the same commentary.

This copy ends with the words

لان فى الافعال [*sic*] ذكر العهود وفى براءة نبذها فضمت اليها وقيل لما اخمن [*sic*]

which occur in the explanation of the title of Sūrah X.

On the margins are notes from various sources.

1114

4181.—Foll. 251; $9\frac{1}{2} \times 6\frac{3}{10}$ in.; ll. 15; clear nasta'līq; red ruled borders; rubrications; marginal notes; slightly worm-eaten; copyist, 'Abd al-Raḥīm; dated, Madrasah of Munshī Nāsir 'Alī, Jājmau, 25 Ṣafar 1238/1822. [DELHI 8*a*]

Anwār al-tanzīl wa-asrār al-ta'wīl.

Sūrahs I–IV.

The first seventh of the same commentary.

1115

4182.—Foll. 112; $8\frac{9}{10} \times 5\frac{1}{2}$ in.; ll. 21; inelegant nasta'līq; rubrications; marginal notes and corrections; worm-eaten; 18th century. [DELHI 39]

حاشية الاسفراينى على تفسير البيضاوى

Ḥāshiyah al-Isfarāyinī 'alā Tafsīr al-Baiḍāwī.

Sūrahs I–II 37.

The annotations of 'Iṣām al-Dīn al-Isfarāyinī (Ibrāhīm ibn Muḥammad ibn 'Arabshāh) on the commentary of al-Baiḍāwī.

The author died in 943/1536–7 according to Ḥ. Kh. I p. 477[3] and al-Shillī's *al-Sanā 'l-bāhir* (cited by Rieu in Cureton-Rieu, p. 784 *ad* 573), in 944/1537–8 according to Ahlwardt, who does not mention his authority, and the *Ḥadā'iq al-Ḥanafīyah* 373, in 951/1544–5, at the age of 72, according to the Cairo Catalogue I 167 (cf. Brockelmann II 410, I 417).

In the *Ḥabīb al-siyar* III 3, 348, there is a short notice of a certain 'Iṣām al-Dīn Ibrāhīm who is described as the *son* of 'Arabshāh Isfarāyinī, but who is doubtless to be identified with the author. It is there stated that in the time of Sulṭān Ḥusain he was appointed lecturer in the madrasah of Shāh Rukh Mīrzā, that in Rajab 926

(بواسطهٔ حدوث بعضی از امور که تحریر آن مناسب بسیاق تاریخ نیست)

he migrated from Harāt to Bukhārā, where at the time when Khwāndamīr wrote he was enjoying the favour of 'Ubaid Allāh Khān [ibn Maḥmūd, the Shaibānid]. According to Rieu he died at Samarqand.

It is stated by Ḥ. Kh. that these annotations, which he describes as

مشحونة بالتصرفات اللائقة والتحقيقات الفائقة

extended from Sūrah I to VI and from Sūrah LXXVIII to the end of the *Qur'ān*. They are dedicated to the ['Uthmānlī] Sulṭān Sulaimān ibn Salīm, who reigned from 926 to 974. According to Rieu, the author gives Shawwāl 940 as the date of completion (of the part relating to Sūrahs I–VI).

The present copy begins, like Loth 84, with the last words of the preface, viz.:

رجاء ان يهدينى الى صراط مستقيم قوله الحمد لله الخ

The annotations on Sūrah I begin on fol. 2*b*, as follows:

قوله سورة فاتحة الكتاب من قبيل اضافة المسمى الى الاسم الخ

Sūrah II on fol. 20*b*,

قوله وساير الالفاظ التى يتهجى بها فى القاموس الهجاء تقطيع الكلمة بحروفها الخ

End:

قوله لانها تبين آيا من آى اى لان العلامة تميز آيا اى اشخاصاً [من آى] اى اشخاص فالآى هنا جمع آية بمعنى الشخص على ما جاء فى القاموس او تميز ا [*sic*] بالتشديد من

For other copies see Ahlwardt 836–7 (Sūrahs LXXVIII–CXIV), Āṣafīyah I p. 542, Ashraf 'Alī p. 2, Bānkīpūr Handlist 264–5, Būhār 5, Cairo I 167 (Sūrahs LXXVIII–CXIV), 207 (LXXVIII–CIV), Loth 84 (Sūrahs I–VI), Mehren 45 (Sūrahs I–V), Peshawar 88 B, Rieu 117 (Sūrahs I–VI) and at least 29 of the Constantinople Catalogues.

Ḥ. Kh. I p. 477.

1116

4183.—Foll. 556; $8\frac{7}{10} \times 5\frac{9}{10}$ in.; ll. 25–28 usually; poor naskhī; no rubrications or overlinings; paper in many places brittle and discoloured; considerably worm-eaten; 17th century. [DELHI 37]

حاشية على تفسير البيضاوى

Ḥāshiyah 'alā Tafsīr al-Baiḍāwī.

Sūrahs VII 54–XLVIII 17.

Annotations on al-Baiḍāwī's commentary. According to the Delhi Catalogue the author is Ḥasan Chelebī [ibn Muḥammad Shāh al-Fanārī, who died in 886/1481, see *al-Fawā'id al-bahīyah* 64, Brockelmann II 229]. No such annotations are mentioned by Ḥājjī Khalīfah, but 'Abd al-Ḥaiy Lakhnawī had read annotations on al-Baiḍāwī which according to his statement in *al-Fawā'id al-bahīyah* 64[13] were by Ḥasan Chelebī. However that may be, these annotations agree closely for the most part with those preserved in Loth 85, which are stated in the top left-hand corner of the first leaf of each section to be by مولانا چلپى *i.e.* no doubt Sa'dī Chelebī [Sa'd Allāh ibn 'Īsā, who died in 945/1538–9, see *al-Fawā'id al-bahīyah* 78[16], Rieu 279, Ḥ. Kh. I p. 477, Brockelmann I 417]. In spite, however, of this close resemblance, Loth 85

and this manuscript cannot be regarded as copies of the same work, though it is obvious that if one is not dependent on the other both have made wholesale use of a common source.

Beginning:

لا تفسدوا فى الارض الخ

Sūrah VIII:

قوله عز من قائل يسالونك الضمير فى يسالونك عائد الى جمع معين من الصحابة لهم تعلق بالغنائم وحَسُن العَود الخ

Sūrah IX:

قوله ولها اسماء اخر التوبة اه من اسماء هذه السورة براءة وذلك واضح والتوبة لان فيها ذكر التوبة على المؤمنين الخ

Sūrah XX:

قوله فخمهما وفى بعض النسخ فخمها والاولى هى الصحيحة لانها الصريحة فى المقصود من تفخيم الطاء والهاء قوله وقالون يعنى فى المشهور الخ

Sūrah XLVIII:

قوله سورة الفتح مدنية اى بلا خلاف الخ

End:

لانه نادر الوجود

A single leaf is missing between foll. 1 and 2 and another between 13 and 14.

1117

4184.—Foll. 103*a*–107*a*; $8\frac{1}{5} \times 5\frac{3}{5}$ in.; ll. 15; clear, but inelegant, nasta'līq; slightly worm-eaten; 18th century. [DELHI 63*f*]

الالمام بتحرير قولى سعدى والعصام

Al-Ilmām bi-taḥrīr qaulai Sa'dī wa-'l-'Iṣām.

A discussion, by Ibrāhīm ibn Ḥasan al-Kūrānī (d. 1101/1690 according to al-Murādī I 5, cf. Brockelmann II 385), of the notes (1) of 'Iṣām al-Dīn al-Isfarāyinī (d. 944/1537–38, cf. no. 1115 *supra*) on the comments of al-Baiḍāwī on the words رب العالمين (Sūrah I 1), and (2) of Sa'd Allāh ibn 'Īsā (Sa'dī Efendī, d. 945/1538–9, cf. no. 1116 *supra*) on the comments of al-Baiḍāwī on the words

الَّذِى أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُ (Sūrah XXXII 6).

The work is in the form of an answer to a letter. Neither the title nor the author's name occurs in the present copy. Both are given here on the authority of the Cairo Catalogue VII 72, where another copy is described. The author states at the end of the work that it was completed on Tuesday 15 Dhū 'l-Ḥijjah 1093/1682 at his house outside al-Madīnah.

Beginning:

الحمد لله ربّ العالمين وصلى الله على سيّدنا محمد النّبى الاُمّى خاتم النبيّين وعلى آله واصحابه اجمعين وسلّم صلوة وتسليما فايض البركات [على] السّابقين واللاحقين عدد خلق الله بدوام الله الملِك [ال]حق المُبين اما بعد فقد ورد كتابكم المكرّم وتضمّن السّوال عن قول العصام تعليقًا على ما ذكره البيضاوى فى تفسير قوله تعالى ربّ العالمين وقول سعدى تعليقا على ما اورده البيضاوى فى تفسير قوله تعالى الّذي احسن كلّ شيء خلقه وطلبتم ايضا حما فاقول الخ

End:

لانّ الوجود هو المنشأ للآثار وبالله التّوفيق والحمد لله نور الانوار هذا ما يسّر الله اقراره بحسب الوقت الكثير الاشتغال وبالله التّوفيق ذى الجلال قال المؤلّف عفى عنه تم تحريره يوم الثلاثا الخامس عشر في ذ الحجة [*sic*] الحرام اختتام سنة ثلاث وتسعين والف بمنزلي ظاهر المدينة المنوّرة على خير ساكنها فضل [*sic*] الصلوة والسلام عدد خلق الله بدوام ملك [*sic*] العلام والحمد لله ربّ العالمين انتهى تمام شد

This letter is followed (fol. 107*a* ll. 3–15) by the beginning of another letter similar in phraseology and date.

1118

4185.—Foll. 56; 10×7$\frac{3}{10}$ in.; ll. 25; clear nastaʿlīq with frequent omission of the diacritic points; rubrications; somewhat worm-eaten; dated 1085/1675. [DELHI 51]

حاشية الحنفى على تفسير البيضاوى

Ḥāshiyah al-Ḥanafī ʿalā Tafsīr al-Baiḍāwī.

Sūrahs LXXIX 27–CXIV.

Annotations on the commentary of al-Baiḍāwī. The work is referred to in the colophon as *hādhihi'l-risālah al-Ḥanafīyah* and the author is identical with the person whom Jalāl ibn Naṣīr Chanābī in the preface to his *ḥāshiyah* (see no. 1119) calls al-ʿallāmah al-Ḥanafī and whose words he cites from time to time.

This defective copy begins with the words:

لجواز ان يكون من قبيل عطف مفرد على مفرد

The notes on Sūrah LXXX begin on fol. 3*a* as follows:

سورة عبس بسم الله الرحمن الرحيم قوله وآيها احدى واربعون قيل اثنان واربعون وقيل اربعون قوله عبس كَلَحَ وبَسَرَ اى النبى عليه السلام وتولى اعرض قوله روى ان ابن ام مكتوم اختلفوا فى اسمه واسم ابيه الخ

End:

قوله كقوله يدع الداعى [*sic*] وكما [*sic*] قرئ من حيث افاض الناس تمت السورة والحمد لله على الاتمام والصلوة والسلام على رسوله خير الانام فى يوم الخميس من عشر الاخير من [ذ]و القعدة وقد فرغت من كتابة هذه الرسالة الحنفية فى تأريخ سنة الف وخمس وثمانين من هجرة النبى صلى الله عليه وسلم ناقلا من نسخة التى نقل من نسخة المص ره بواسطتين تمت

There are numerous marginal notes, many of them derived from the annotator himself.

1119

4186.—Foll. 153; 8$\frac{7}{10}$×6$\frac{1}{5}$ in.; ll. 19 on foll. 1–88, ll. 25 on foll. 89–end; clear naskhī; marginal notes; 18th century. [DELHI 44]

حاشية جلال بن نصير على تفسير البيضاوى

Ḥāshiyah Jalāl ibn Naṣīr ʿalā Tafsīr al-Baiḍāwī.

Sūrahs LXXVIII–XCIV 6.

A defective copy of the annotations of Jalāl ibn Naṣīr Chanābī on the last section of al-Baiḍāwī's commentary.

According to a note on fol. 1*a* Jalāl ibn Naṣīr was the younger brother of "Maulānā Jamāl." Jamāl ibn Naṣīr is known as the author of annotations on Jāmī's *al-Fawāʾid al-Ḍiyāʾīyah* (see Ellis I 785), which he completed in 1019/1610–11. Jalāl ibn Naṣīr must therefore have flourished about the beginning of the seventeenth century. He wrote a *ḥāshiyah* on ʿAbd Allāh Ṭalanbī's *Badīʿ al-mīzān,* from which extracts are lithographed on the margin of the edition of the latter work published at Lucknow in 1261–2.

Beginning:

الحمد لله الذى نزل الفرقان، والصلوة على نبيه الذى هو نبى من بنى عدنان، ... اما بعد فيقول العبد المفتقر الى الله المتعال القدير، القوى تراب اقدام الطلبة جلال بن نصير، الجنابى ان هذه حواشى وتعليقات على الجزء الاخير من التفسير البيضاوى جمعتها ليكون [*sic*] تذكرة لاولى الالباب وتُحفة للفضلآء الطلاب، وتتبعت الحواشى الثلثة للعلماء الثلثة اعنى العلامة الشيروانى والعلامة السعيد [*sic*] الجلپى والعلامة الحنفى ودفعت بقدر الطاقة ما اعترضوا به على التفسير البيضاوى وغيره بعون الله تعالى وحسن توفيقه قوله اصله عما فحذف الالف وذلك لان الالف الاستفهامية قد يحذف [*sic*] فى الاغلب عند انجرارها بحرف جر او مضاف

End:

قوله او استيناف واليسر الثانى غير الاول ولذا قال
وَعِدَة اى وعدٌ بان العسر مشفوع بيسر آخر كذا
قيل وفى بعض النسخ متبوع بيسر آخر . . فان المراد
باليسر الاول يسر الدنيا وهو فتح البلاد فى ايام الرسول
صلى الله عليه وسلم

[In explanation of the words إِنَّ مَعَ الْعُسْرِ يُسْرًا in Sūrah XCIV 6.]

Sūrah LXXIX on fol. 35*a*, LXXX 61*a*, LXXXI 76*a*, LXXXII 83*a*, LXXXIII 88*b*, LXXXIV 94*a*, LXXXV 98*a*, LXXXVI 103*a*, LXXXVII 106*b*, LXXXVIII 112*a*, LXXXIX 119*a*, XC 129*a*, XCI 134*b*, XCII 143*b*, XCIII 147*b*, XCIV 150*b*.

A note on fol. 1*a* runs as follows:

حاشيه بيضاوى بر سيپاره عم يتساءلون
از ملا جلال چنابى رحمهما الله تعالى از صوبه لاهور

Another hand has added

برادر خورد مولانا جمال

On fol. 1*a* are the seals of Muḥammad Afḍal (with the date 1135) and Muḥammad Rashīd al-Dīn Khān (with the date 1227).

No other copy seems to be recorded.

1120

4187.—Foll. 129; $7 \times 3\frac{3}{5}$ in.; ll. 17; very fair, small naskhī; much damaged by white ants; some leaves much discoloured and the writing on them more or less illegible; a few leaves and fragments of which the proper place is uncertain are now bound at the end after fol. 129; 17th century. [DELHI 42]

حاشية العاملى على تفسير البيضاوى

Ḥāshiyah al-ʻĀmilī ʻalā Tafsīr al-Baiḍāwī.

Sūrahs I–II 21.

Annotations on the early part of al-Baiḍāwī's commentary by the well-known Shīʻite scholar Bahā' al-Dīn al-ʻĀmilī (Muḥammad ibn Ḥusain ibn ʻAbd al-Ṣamad al-Ḥārithī), who died at Iṣfahān in 1030/1621, according to *Rauḍāt al-jannāt* IV 94, but in 1031/1622 according to *Khulāṣah al-athar* III 440–55, cf. Brockelmann II 414, *Encyclopaedia of Islam* I 327.

Beginning:

الحمد لله الذى جعَل نسخة عالم الامكان شرحا
لايات قدرته وتفسيرا . . . وبعد فيقول الفقير الى الله
الغنى محمد المشتهر ببهاء الدين العاملى الخ

Sūrah I, fol. 8*b* [leaf damaged]:

السورة طايفه من القرآن لها ترجمه مخصو[صه]

Sūrah II, fol. 50*b* ult.:

وساير الالفاظ المتهجى بها التهجى بعداد [*sic*] حروف
الهجاء باسمايها كما يقول [*sic*] فى جعفر جيم عين
فا را الخ

End:

وقد سبق لنا كلام فى هذا المقام عند اول تفسير
الفاتحة فتذكره

For other copies see Asʻad 221, Āṣafīyah I p. 542, Bānkīpūr Handlist 266–7, Cureton-Rieu 77, Gotha 531, Nūr i ʻUthmānīyah 484, Peshawar 1965 (?), Walī al-Dīn 410.

For a lithographed edition (Ṭihrān? 1272) see Ellis I 19.

Iʻjāz Ḥusain 848.

1121

4188.—Foll. 122; $8\frac{1}{5} \times 4\frac{3}{5}$ in.; ll. 17; fair naskhī; worm-eaten; 17th century. [DELHI 40]

Ḥāshiyah al-ʻĀmilī ʻalā Tafsīr al-Baiḍāwī.

Sūrahs I–II 21.

Another copy of the same annotations, defective at the beginning.

Beginning:

لا فى الجاهلية ولا فى الاسلام كما مر

[These words, which belong to the discussion of the name الله in the *Basmalah*, occur in no. 1120 on fol. 22*a*.]

A former owner, by name Gharīb Allāh, has recorded on fol. 2*a* that he purchased this حاشيه غير معلومه تفسير بيضاوى in the year 1132.

One leaf is missing between foll. 120 and 121.

1122

4189.—Foll. 246; $10\frac{1}{2}\times6$ in.; ll. 25; clear, small nasta'līq, largely destitute of diacritic points; numerous marginal notes, mostly derived from the annotator himself; worm-eaten; first and last leaves much damaged; copyist, 'Iṣmah Allāh ibn A'ẓam al-Sahāranfūrī[1]; dated 1060/1650. [DELHI 38]

حاشية السيالكوتي على تفسير البيضاوى

Ḥāshiyah al-Siyālkōṭī 'alā Tafsīr al-Baiḍāwī.

Sūrahs I–II 229.

Annotations on the early part of al-Baiḍāwī's commentary by 'Abd al-Ḥakīm ibn Shams al-Dīn Siyālkōṭī. The author wrote annotations on a number of well-known text-books and enjoyed the favour of Shāh-Jahān. He died, according to the *Subḥah al-marjān* 66[13], on 18 Rabī' I 1067/1656 (cf. Raḥmān 'Alī 111[6], where however 16 Rabī' I is the date given) and was buried at his native place Siyālkōṭ in the Panjāb. According to the *Ḥadā'iq al-Ḥanafīyah* 414[9] his death occurred in 1068 or 1097 and according to the *Khulāṣah al-athar* II 318 after 1060. He is mentioned in the *Ṭabaqāt i Shāh-Jahānī* (Ethé 705, fol. 416).

Beginning:

اَلْحمد لله الذى انزل القران شفاء لما فى الصدور. واخرج به عباده من الظلمات الى النور. والصلوه على رسوله الماحى آثار الكفر والشرور . . . يقول العبد الضعيف المسكين . عبد الحكيم بن شمس الدين الخ

The actual commentary on al-Baiḍāwī begins on fol. 2*a*, l. 8, as follows:

قوله الحمد لله الذى نزل الفرقان على عبده رتب استحقاق الحمد على تنزيله بعد الاشاره الى الاستحقاق الذاتى المستفاد من لفظ الله الخ

The commentary on Sūrah I begins on fol. 6*a*, l. 20, as follows:

قوله سورة فاتحة الكتاب السورة بعض مترجم من كتاب الله تع اقلها ثلث ايات كما سيجىء الخ

Sūrah II on fol. 34*a*.

This copy, which is defective, ends in the middle of the note on the word مبتدأ which occurs in al-Baiḍāwī's explanation of the phrase او تسريح باحسان in Sūrah II 229.

One leaf is missing after fol. 238 and another after 243.

There are seals of Muḥammad Afḍal (1135) and Muḥammad Rashīd al-Dīn Khān (1227) on fol. 1*a*.

On fol. 1*a* is a note which has been partly damaged by worms but of which the following words can be read:

حاشيه ... من تصانيف ... كتبه عصمة الله بن اعظم السهارنفورى سنه الف ... ١٠٦٠

For other copies see Āṣafīyah I pp. 542–4, Ashraf 'Alī p. 2, Būhār 6, Loth 90–91, Peshawar 42, Princeton 208, and at least 18 of the Constantinople catalogues.

For an edition (Constantinople 1270) see Cairo I 166. Another was published at the Murtaḍawī Press, Delhi, in [1875].

1123

4190.—Foll. 132; $9\frac{1}{8}\times5\frac{3}{10}$ in.; ll. 21; good naskhī; illuminated head-piece on fol. 1*b*; margins repaired throughout; slightly worm-eaten; 17th century. [DELHI 36]

[1] 'Iṣmah Allāh Sahāranpūrī was a scholar of some note, who composed a commentary on the *Khulāṣah al-ḥisāb* of Bahā' al-Dīn al-'Āmilī (see Loth 759) and annotations on *al-Fawā'id al-Ḍiyā'īyah*. According to the *Subḥah al-marjān* 52, the *Ḥadā'iq al-Ḥanafīyah* 407 and Raḥmān 'Alī 140 he died in 1039, but this is impossible since he wrote this manuscript in 1060 and completed his *Anwār Khulāṣah al-ḥisāb* in 1086. It is possible that he died in 1089 and that the incorrect date is due to a corruption of ثلثين to ثمانين.

حاشية على تفسير البيضاوى

Ḥāshiyah ʻalā Tafsīr al-Baiḍāwī.

Sūrah I.

Annotations on the commentary of al-Baiḍāwī.

The MS. is defective at the end and breaks off before the conclusion of the notes on the *Fātiḥah*. The second leaf, on which the author may have mentioned his name, is missing, but on the next leaf (now numbered 2) he speaks in laudatory terms of Shihāb al-Dīn Muḥammad Shāh-jahān (reigned 1628–1659).

Beginning:

الحمد لله كشاف ظلم الغواية بانوار تنزيل الهداية
معين طلاب اليقين فى البداية والنهاية الخ

After a long introduction devoted mainly to a discussion of the *Istiʻādhah* and the *Basmalah*, the annotations begin on fol. 21*b* ult. as follows:

فالآن نشرع فى تيسير المطلوب وتحصيل المقصود
قال الفاضل الجليل الماجد النبيل ناصرالدين القاضى
عبد الله بن محمد على [*sic*] الشيرازى البيضاوى
بسم الله الرحمن الرحيم الحمد لله اختار الاسمية
اقتداء بالفرقان العظيم وشكرا على النعم الماضية
والاتية الخ

The notes on the *Fātiḥah* begin on fol. 30*b* as follows:

سورة فاتحة الكتاب فاتحة الشىء وخاتمته صفتان
سمى بهما اول الشىء وآخره اذ بهما الفتح والدخول
فيه والختم والخروج عنه

End:

فاتحة الكتاب اى هى الفاتحة انها السبع المثانى
والقران العظيم

Several leaves are missing in addition to fol. 2 and some have been bound in the wrong order.

1124

4191.—Foll. 485; 12×8$\frac{3}{10}$ in.; ll. 33; fairly clear naskhī; slightly worm-eaten and water-stained; dated Sunday, 25 Jumādā II 1102/1691.
[DELHI 35]

عناية القاضى وكفاية الراضى

ʻInāyah al-qāḍī wa-kifāyah al-rāḍī.

Sūrahs X–XXV.

A volume, described as Part III, of the annotations of al-Khafājī (Shihāb al-Dīn Aḥmad ibn Muḥammad) on the commentary of al-Baiḍāwī.

The author died, according to *Khulāṣah al-athar* I 343[6], on the 12th of Ramaḍān 1069/1659 (cf. Brockelmann II 285, I 417 no. 31).

Beginning:

سورة يونس عليه الصلاة والسلام قوله مكية اى قولا
واحدا عند الدانى الخ [Būlāq ed. Vol. V p. 2]

End:

والحديث المذكور موضوع والنصب التعب ومناسبته
ظاهرة [Būlāq ed. Vol. VI p. 439] تمت السورة بحمد
الله . . .

Colophon:

تم الجزء الثالث من عناية القاضي وكفاية الراضى
لوحيد دهره وفريد عصره القطب الرباني والعارف
الصمداني المخلص لربه المبدي المولي شهاب الدين
افندى رحمه الله تعالي على يد كاتبه يوم الاحد
المبارك خامس عشرين [*sic*] شهر جمادي الثانى [*sic*]
الذىهو من شهور سنة اثنين [*sic*] ومااية والف من
الهجرة النبوية على صاحبها افضل الصلاة والسلام ولا
حول ولا قوة الا بالله العلي العظيم

A note on fol. 1*a* runs as follows:

من منن الله على عبد [ه محب ؟] الدين الحسينى
بالبيع الشرعى فى مكة المعظمة سنة ١١٠٤ للهجرة
المحمدية على صاحبها افضل الصلوة والسلام

A leaf is missing after fol. 481.

For other copies see Āṣafīyah I p. 540, Ashraf ʻAlī p. 4, Bānkīpūr Handlist 297–8, Blochet 6317, Būhār 7, Cairo I 181, Fagnan 338–9, Peshawar 11–16 and at least 27 of the Constantinople catalogues.

For a printed edition (Būlāq 1283/1867) see Ellis I 19 ult.

1125

4192.—Foll. 242; $12\frac{1}{2} \times 10\frac{1}{2}$ in.; ll. 29; clear naskhī; rubrications; slightly worm-eaten; about one-third of foll. 2 and 3 has been torn away; 18th century. [DELHI 49]

‘Ināyah al-qāḍī wa-kifāyah al-rāḍī.

Sūrahs XXVI–XL 74.

A defective volume of the same annotations.

Beginning:

سُورَةُ الشعرا هى مكية الا الايات المذكورة الخ

[Būlāq ed. Vol. VII p. 2]

End:

ضلوا عنا بمعنى غابوا عنا من ضلت

[Būlāq ed. Vol. VII p. 383, l. 11]

The names of the commentators and others from whose works al-Khafājī compiled these annotations are frequently given on the margin of this copy.

Foll. 95*a* and 96*a* are duplicates of 95 and 96.

1126

4193.—Foll. 266; $7\frac{4}{5} \times 5\frac{1}{2}$ in.; ll. 17; ruled red and blue border; small, regular and clear nasta‘līq; Qur'ānic passages overlined in red; slightly worm-eaten and water-stained; 17th century. [DELHI 41]

Ḥāshiyah ‘alā Tafsīr al-Baiḍāwī.

Sūrahs I–II 111.

Annotations on the commentary of al-Baiḍāwī.

The statement of the Delhi Catalogue that the author is Mullā ‘Abd al-Ghafūr is doubtless an inference from the words

وان وقعت فيه منى هفوة بل هفوات او صدرت فيه عنى كبوة بل كبوات فعلى الاخوان اولى الصلاح ان يغيروها بيد الاصلاح او يغمضوا عنها ويصفحوا صفحا جميلا لينالوا بذلك عبد الغفور اجرا جزيلا

which occur on fol. 2*a*, ll. 1–3.

Of the authorities cited the *Qāmūs* of al-Fīrūzābādī (died 817/1414) and the annotations of al-Taftāzānī on the *Kashshāf*, which were left unfinished according to Ḥ. Kh. in 789/1387–8 (see no. 1097) seem to be among the latest. The annotator from time to time ends a paragraph with some such formula as

هذا ما تيسر لى من هذا الباب بعون الله الملك الوهاب

Words are occasionally explained in Persian.

A leaf is missing from the beginning of the MS. and it is defective at the end.

Beginning:

القاضى فى فضله بين حكم العقل المطيع والوهم العاصى قطب افلاك العلوم والمحيط لبحور المعارف والحاوى ناصر الحق والملّة والدين عبد الله امام الدين عمر الفارسى البيضاوى الخ

The notes on the text of al-Baiḍāwī begin on fol. 2*b* as follows:

فقال بعد الاستعانة بالله تعالى او لتيمن [*sic*] باسمه الحمد لله الذى نزل الفرقان على عبده الخ حاصرا جنس الحمد او جميع افراده لله تعالى وتقدس حقيقة كما هو مذهبه لا ادعاء كما هو مذهب صاحب الكشاف الخ

Sūrah I on fol. 14*b*:

سورة فاتحة الكتاب السورة طايفة من القرآن مترجمة اقلها ثلث ايات وتمام تحقيقها باقى فى موضعه ان شاء الله تعالى الخ

Sūrah II, fol. 65*b*:

الم وساير الالفاظ التى يتهجى بها قيل التهجى تعداد [الحروف] باساميها يقال هجوت الحروف وتهجأتها ناقصة ومهموزة اى عددتها باساميها قال صاحب الكشف الخ

End:

ان السميع ههنا بمعنى المسمع وان لم يستمع لان الداعى بمعنى المنادى ويورقنى بمعنى

1127

4194.—Foll. 135–142; $8 \times 4\frac{1}{2}$ in.; ll. 13–17; ugly, unvocalised, cursive nasta‘līq; worm-eaten; 18th cent. [DELHI 308]

تسعة كلمات تتعلق بتفسير ... القاضى ... البيضاوى

Tis'ah kalimāt tata'allaq bi-Tafsīr ... al-Qāḍī ... al-Baiḍāwī.

Objections raised by an anonymous critic to al-Baiḍāwī's explanations of nine passages in the *Qur'ān* (Sūrahs XXIV 32, XXIV 33, XXXIV 3, XLIII 3, XLIII 57, XLIX 7, 8, LI 52, LI 49, LXXXIX 24) and submitted to Ghulām Naqshband [ibn 'Aṭā' Allāh, a Ṣūfī and scholar of some note, who died at Lucknow in 1126/1714, see *Subḥah al-marjān* 78, *Ḥadā'iq al-Ḥanafīyah* 435, Raḥmān 'Alī 158].

Appended are answers to the aforementioned objections written at Ghulām Naqshband's request by an unnamed pupil of his.

Beginning:

الحمد لمن خلق الانسان وعلمه البيان...وبعد فهذه تسعة [*sic*] كلمات تتعلق بتفسير العلامة... القاضي ناصر الدين البيضاوى...خدمت بها الي [*sic*] حضرة الشيخ العارف...شيخ الاسلام والمسلمين شاه غلام نقشبند اديمت بركاته ليحصل لى حل اشكالي و تصويب رائي [*sic*] اقول وبالله التوفيق قوله وانكحوا الايامي منكم الخ

The answers are introduced on fol. 138*b* as follows:

الحمد لله كشاف مشكلات الراسخين...وبعد فهذه عدة كلمات فى حل ايرادات تتعلق بتفسير العلامة... البيضاوى...لعين الاعيان الفاضلين...قد ارسلها الى جناب قدوة المتقدمين والمتاخرين...سلمه الله تعالى...من احقر الطالبين المفتخر بنسبته الى خدام ذلك الجناب الفائزين...قد تصدى لجوابه بامره العظيم...

1128

4195.—Foll. 96–110, 175–183, 239–251, 253–269, 270–272; 10 × 6 in.; ll. 13–15, 15–21, 14–22, 15, and 12–16; copyists, Kalīm Allāh and 'Abd al-Salām; Kalīm Allāh's writing is a rather crude, but quite legible, partially vocalised naskhī, 'Abd al-Salām's is an inelegant, partially vocalised nasta'līq; worm-eaten; 18th century.

[DELHI 1957]

نموذج علوم لب اهل فهوم

Namūdhaj 'ulum lubb ahl fuhūm.

Five copies (of which two are defective at the end, and one is a mere fragment consisting of the last three sections) of notes by Aḥmad Naqshband[1] on certain passages in the *Ṣaḥīḥ* of al-Bukhārī, the *Anwār al-tanzīl* of al-Baiḍāwī, the *Anwār al-Furqān* of Ghulām Naqshband and other works. The title is a chronogram indicating the year 1144/1731–32. The author states on fol. 96*b* ult. and elsewhere that Ghulām Naqshband (for whom see nos. 1127 and 1159) was his father.

Beginning:

بسم الله الرحمن الرحيم سبحان الحى الماجد الحكيم فى صحيح البخارى عن عايشة ان فاطمة والعباس اتيا ابا بكر الخ

End:

مع كلشىء لا بمقارنة وغير كل شى لا بمزائلة [*sic*] على انه بكل شىء محيط افلا توقنون تاريخ انشائى حَرَسِىّ تتميم املائى قَبَسِىّ. من احمد نقشبند عفى عنه

The passages commented on are as follows:

(1) fol. 96*a*–96*b* penult. ($=176a$–$176b^3$ $=239a$–$239b^6=253b$–$254a$), a passage from al-Bukhārī's *Ṣaḥīḥ* relating to Abū Bakr's refusal to allow Fāṭimah to inherit Fadak and her consequent displeasure.

(2) fol. 96*b* penult.–$97b^{10}$ ($=176b^3$–$178a^8=239b^6$–$241a^{14}=254b^1$–$256a^{13}$), a

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1 There is a portrait of Ḥaḍrat Shāh Aḥmad Naqshband in Johnson Album 26[5] at the India Office.

passage from Ghulām Naqshband's *Furqān al-anwār* (a work on tradition, cf. fol. 115 *b* note between ll. 4 and 5) relating to the same subject.

(3) fol. 97 b^{11}–98 a^{10} (= 178 a^{8}–178 *a* ult. = 241 a^{15}–241 b^{7} = 256 a^{13}–256 b^{13}), another passage from the *Furqān al-anwār* relating to the reconciliation between Fāṭimah and Abū Bakr.

(4) fol. 98 a^{11}–98 b^{9} (= 178 *a* ult.–178 b^{8} = 241 b^{8}–241 b^{18} = 256 b^{14}–257 a^{13}), another passage from the *Furqān al-anwār* relating to the tradition which states that the property of Prophets is not inherited.

(5) fol. 98 b^{10}–99 *a* ult. (= 178 b^{8}–178 *b* ult. = 241 b^{18}–242 a^{13} = 257 a^{14}–258 a^{4}), another passage from the *Furqān al-anwār* relating to the tradition that when the Prophet on his death-bed said

هلموا اكتب لكم كتابا لن تضلوا بعده

'Umar said

ان رسول الله قد غلب عليه الوجع وعندكم القران حسبنا كتاب الله

(6) fol. 99 *a* ult.–99 b^{4} (= 179 a^{1-3} = 242 a^{14-17} = 258 a^{5-10}), a passage in Ghulām Naqshband's *tafsīr* the *Anwār al-Furqān* relating to the words والله سريع الحساب (Sūrah II 198 etc.).

(7) fol. 99 b^{5}–100 a^{1} (= 179 a^{3-12} = 242 a^{17} –242 b^{9} = 258 a^{10}–258 b^{11}), another passage from the *Anwār al-Furqān* (on Sūrah VI) relating to the question whether the ancestors of Muḥammad back to Adam were believers.

(8) fol. 100 a^{2-12} (= 179 $a^{12-\text{end}}$ = 242 b^{9-18} = 258 b^{12}–259 a^{9}), another passage from the same *tafsīr* (on the same sūrah) in which it is stated that in Abraham's youth a day was equivalent to a month and a month to a year.

(9) fol. 100 a^{12}–102 a^{2} (= 179 b^{1}–181 a^{1} = 242 b^{19}–244 a^{4} = 259 a^{10}–261 a^{10}), the opening words of al-Baiḍāwī's commentary on Sūrah II (الم وسائر الالفاظ التى يتهجى بها الخ).

(10) fol. 102 a^{2-6} (= 181 $a^{2-9(\text{margin})}$ = 244 a^{5-8} = 261 $a^{11-\text{end}}$), al-Baiḍāwī's explanation of the words والله سريع الحساب (Sūrah II 198 etc.).

(11) fol. 102 a^{7-13} (= 181 *a* left margin ll. 11–20 and top margin = 244 a^{9-15} = 261 b^{1-11}), al-Baiḍāwī's comments on the words القيا في جهنم كل كفار عنيد (Sūrah L 23).

(12) fol. 102 *a* ult.–103[12] (= 181 a^{8}–181 b^{7} = 244 a^{16}–245 a^{4} = 261 b^{12}–262 b^{13}), a passage from [al-Jurjānī's ?] *Sharḥ al-Mawāqif* relating to Fāṭimah's claim to inherit Fadak.

(13) fol. 103 a^{13}–103 b^{2} (= 181 b^{8-11} = 245 a^{5-9} = 262 *b* penult.–263 a^{5}), another passage from the same work relating to the same subject.

(14) fol. 103 b^{3}–104 a^{5} (= 181 b^{12}–182 a^{3} = 245 a^{9}–245 b^{7} = 263 a^{5}–263 b^{13}), a passage from ['Ubaid Allāh ibn Mas'ūd's ?] *Sharḥ al-Wiqāyah* relating to عتق البعض.

(15) fol. 104 a^{6}–105 b^{2} (= 182 a^{4}–183 a^{1} = 245 b^{8}–246 b^{14} = 263 *b* penult.–265 b^{6}), a passage from the commentary of 'Iṣmah Allāh Sahāranpūrī on the *Khulāṣah al-ḥisāb*.

(16) fol. 105 b^{2}–106 *a* ult. (= 183 a^{8}–183 *b* ult. = 246 b^{15}–247 b^{6} = 265 b^{7}–266 b^{10}), a passage from the commentary of 'Iṣmah Allāh Sahāranpūrī on the *Tashrīḥ al-aflāk* of Bahā' al-Dīn al-'Āmilī.

(17) fol. 106 b^{1}–107 a^{6} (= 247 b^{7}–248 *a* ult. = 266 b^{12}–267 b^{6}), a passage from the *ḥāshiyah* of 'Iṣām al-Dīn al-Isfarāyinī on the *tafsīr* of al-Baiḍāwī relating to Sūrah V 65.

(18) fol. 107 a^{7}–108 b^{4} (= 248 *b*–249 b^{12} = 267 b^{7}–269 *a* ult. = 270 *a*–271 b^{1}), a passage from al-Baiḍāwī relating to Sūrah XVIII 109–110.

(19) fol. 108 b^{5}–109 a^{5} (= 249 b^{13}–250 a^{10} = 269 *b* = 271 $b^{2-\text{end}}$ [a few words are lacking from the end of the last copy]), a passage from *al-Kāfī sharḥ al-Wāfī* relating to متعة النساء and متعة الحج.

(20) fol. 109 a^{6}–110 *a* (= 250 a^{11}–251 *a* = 272 [the last few words are missing]), *al-Qur'ān*, Sūrah II 143–4. This section appears also in the work entitled *Furqānāt al-ḥikam wa-nuzul al-kalim* foll. 92 *b*–93 a^{10}.

These notes are all written in euphuistic language. After quoting the passage to be commented on it is the author's practice to introduce his own comments with a fanciful rhymed heading (such as نَحَل لدنية ملل سَنِيّة and اجمال كلام اكمال نظام) which is written in red ink. At the end of the notes on each

passage is a different rhyming and paronomastic chronogram for the year 1144 (e.g. تاريخ اتمام سنخى ملبّ انشاء نسخى fol. 98a[10]).

The first copy (foll. 96–110) appears to be in the writing of a certain Kalīm Allāh (see fol. 161b), the second (foll. 175–183, sections 1–16 only) and the third (foll. 239–251) in that of a certain 'Abd al-Salām (excepting the last section which is in that of Kalīm Allāh), the fourth (foll. 253–269, lacks section 20) is signed by 'Abd al-Salām, the fifth (foll. 270–272, sections 18–20 only) is in the same writing. All appear to have been written in the life-time of the author and three of them bear the impression of his seal.

On the margins are notes of which many are derived from the author himself.

1129

4181.—Foll. 252–295; $9\frac{1}{2} \times 6\frac{3}{10}$ in.; ll. 18; written in a more cursive variety of the same hand as no. 1114; rubrications; slightly worm-eaten; copyist, 'Abd al-Raḥīm; dated 14 Ṣafar 1238/1822. [DELHI 8b]

A selection of annotations on al-Baiḍāwī's commentary on Sūrahs V–XVIII. The copyist calls them حواشى منتشرة بر بيضاوى.

Beginning:

سورة المائدة مدنية بسم الله الرحمن الرحيم يا ايها الذين آمنوا اوفوا بالعقود والوفاء هو القيام بمقتضى العهد وكك الايفاء والعقد العهد الموثق ... قوله الامر على المشترك اى اوفوا قوله احلت لكم بهيمة الانعام والمعنى احلت لكم بهيمة الانعام الا ان تحلوا الصيد حال الاحرام فانه لا يحل لكم فى ذلك محرمين الخ

There are numerous marginal notes.

1130

3704.—Foll. 566; $9\frac{7}{10} \times 6\frac{9}{10}$ in.; ll. 25; clear, sparsely vocalised naskhī; rubrications; foll. 1, 259–60, 410[9]–411 and parts of other pages supplied in later hands; some marginal notes and corrections; some pages slightly damaged; 17th century.

مدارك التنزيل وحقائق التأويل

Madārik al-tanzīl wa-ḥaqā'iq al-ta'wīl.

Sūrahs I–XI 69 and XIII 41–CXIV.

A nearly complete copy of the commentary of Ḥāfiẓ al-Dīn al-Nasafī (Abū 'l-Barakāt 'Abd Allāh ibn Aḥmad), who died in 710/1310–11, see Ibn Quṭlūbughā 86, *al-Fawā'id al-bahīyah* 101, Brockelmann II 196.

The work appears to be based mainly on the *Kashshāf*.

After a very brief preface the commentary on Sūrah I begins on fol. 1b. This manuscript breaks off abruptly before the end of the comments on the last sūrah.

Beginning:

الحمد للّه المنزه بذاته عن اشارة الاوهام .. قال مولانا الشيخ الامام المعظّم .. حافظ الملّة والدين شيخ الاسلام والمسلمين ... ابو البركات عبد اللّه بنُ احمد بن محمود النسفى قد سالنى مَن يتعيّن اجابتُه كتابا وسطا فى التأويلات جامعًا لوجوه الإعراب والقراآت متضمنا لدقايق علم البديع والاشارات حَاليًا باقاويل اهل السنة والجماعة خاليًا عن اباطيل اهل البدع والضلالة ليس بالطويل المُمِلّ الخ

Sūrah I:

سورة فاتحة الكتاب مكية وقيل مدنية والاصح انها مكية ومدنية نزلت بمكة حين فرضت الصلوة الخ

Sūrah II:

سورة البقرة وهى مايتان وست او سبع وثمانون آية بسم الله ... الم ونظائرها اسماءٌ مسمّيَاتُها الحروفُ المبسوطةُ التي منها رُكّبَت الْكَلِمُ الخ

Sūrah III:

سورة آل عمران مدنية وهى مأتا آية بِسمِ اللهِ ... الم اَللّٰهُ حرّكت الميم لالتقاء الساكنين اعنى سكونها وسكون لام الله الخ

End:

فنزلت هَاتان السورَتانِ فكلّما قراء جبرئيل

For other manuscripts see Āṣafīyah I p. 556, Ashraf ʻAlī p. 4, Bānkīpūr Handlist 322–4, Cairo I pp. 209–10, Cureton-Rieu 68–9, Loth 95–6 and at least 19 of the Constantinople catalogues.

For printed editions ((i) Bombay 1278–9/1862, (ii) Cairo 1287/1870–1 on margin of al-Khāzin's *Lubāb al-ta'wīl*, (iii) Cairo 1300/1883, on the margin of the same commentary), see Ellis I 10, 246. Another (Cairo 1326) is mentioned in Geuthner's *Éphéméride* for March 1925, no. 3236.

A leaf is missing after fol. 186, and there is a considerable lacuna (Sūrah XI 69–XIII 41) after fol. 214.

Ḥ. Kh. V 11666.

1131

4196.—Foll. 591; $9\frac{7}{10} \times 5\frac{9}{10}$ in.; ll. 15 usually, but sometimes 19; very wide margins; copious marginal notes in places; good naskhī; rubrications; slightly worm-eaten and water-stained; 16th century. [DELHI 67]

Madārik al-tanzīl wa-ḥaqā'iq al-ta'wīl.

Sūrahs I–VII 84, XI 8–XVIII 73.

A defective copy of the first half of the same commentary. The text is divided in this copy according to the *ajzā'* of the *Qur'ān*, each *juz'* being separated from the next by at least one blank page.

End:

من حال الوالدان [*sic*] ما علمه عالم موسى

Sūrah I on fol. 2*b*, II 9*a*, III 157*b*, IV 208*b*, V 276*b*, VI 326*a*, VII 373*a*, XI 8 on 399*b*, XII 434*a*, XIII 471*b*, XIV 486*b*, XV 502*b*, XVI 518*a*, XVII 549*b*, XVIII 571*a*.

1132

4197.—Foll. 165; $9\frac{3}{5} \times 7$ in.; ll. 16; ruled borders; inelegant nastaʻlīq; rubrications; crudely illuminated head-piece on fol. 1*b*; gilt interlineation on foll. 1*b* and 2*a*; crude marginal illuminations on foll. 1*b* and 2*a*, at beginnings of sūrahs and elsewhere; slightly worm-eaten and water-stained; early 19th century. [DELHI 70]

Madārik al-tanzīl wa-ḥaqā'iq al-ta'wīl.

Sūrahs I–VI 159.

A part, described on fol. 1*a* and in the colophon as the first quarter, of the same commentary. This copy seems to have been transcribed from a defective manuscript since the commentary ends in it with the incomplete note

أَوْ يَأْتِيْ رَبُّكَ اى امر ربك وهو العذاب او القيامة وهذا لان الاتيان متشابه واتيان

after which the bare Qur'ānic text is given to the end of the sūrah. Notes and Persian verses are written here and there on the margins. A note on fol. 1*a* states that the manuscript was bought by Muḥammad Karīm Allāh (see no. 1110) for 15 rupees.

A leaf is missing between those now numbered 63 and 64.

1133

4198.—Foll. 223; $10\frac{1}{10} \times 6\frac{1}{10}$ in.; ll. 23 usually; ugly, cursive nastaʻlīq as far as fol. 133, thereafter fair naskhī of a peculiar type; rubrications; water-stained and slightly worm-eaten; 17th–18th century. [DELHI 68]

Madārik al-tanzīl wa-ḥaqā'iq al-ta'wīl.

Sūrahs XXXVIII 28–CXIV 4.

Part of the same commentary.

Beginning:

علي ما فيه ويعملوا ما فيه [*sic*]

End:

واذا غَفَل ر[جع]

Three leaves are missing between foll. 92 and 93.

1134

4199.—Foll. 216; $10\frac{3}{5} \times 7\frac{1}{10}$ in.; ll. 31; inelegant, but clear, nastaʻlīq; rubrications; many leaves water-stained; slightly worm-eaten; dated Ṣafar 1243/1827. [DELHI 69]

Madārik al-tanzīl wa-ḥaqā'iq al-ta'wīl.

Sūrahs xviii–cxiv.

The second half of the same commentary.

The first few leaves have lost their top margins and in a few cases the loss extends to a line or more of the text. The first page has lost four lines and the first legible words are عوج والمراد نفى الاختلاف.

Foll. 172 and 173 have been transposed.

1135

4200.—Foll. 153; $12 \times 7\frac{1}{10}$ in.; ll. 25; unbeautiful, but legible, nasta'līq; rubrications; early 19th century. [Delhi 71]

Madārik al-tanzīl wa-ḥaqā'iq al-ta'wīl.

Sūrahs xix–xxxvii.

A part, described on fol. 1*a* as the third volume (*jild i thālith*), of the same commentary.

On the fly-leaves are an index to the sūrahs and references to various passages in the text.

1136

4201.—Foll. 371; $10\frac{1}{2} \times 6\frac{1}{2}$ in.; ll. 21; clear naskhī; rubrications; marginal notes in Arabic and Persian; water-stained; worm-eaten; copyist, Dāwūd; 18th century. [Delhi 72]

Madārik al-tanzīl wa-ḥaqā'iq al-ta'wīl.

Sūrahs xviii 10–xxxvii 173.

A slightly defective copy of what is described in the colophon as the second volume of the same commentary.

Beginning:

اجْعل امرنا رشدا كلّه الخ

Two leaves are missing from the beginning, one after fol. 7, one after fol. 11, seven after fol. 331 and two after fol. 370.

Foll. 38, 48, 49, 84 and 284–91 are misplaced after foll. 49, 45, 51, 77 and 331 respectively.

1137

4202.—Foll. 371; $11\frac{3}{10} \times 8\frac{1}{2}$ in.; ll. 29 usually; treble ruled borders; very fair, regular naskhī of a peculiar type in more than one hand, foll. 1 and 3–6 supplied in ordinary, fairly modern Indian naskhī; rubrications; worm-eaten and water-stained; several leaves torn and otherwise damaged, especially at the beginning and end of the volume; 17th century. [Delhi 46]

حاشية على مدارك التنزيل

Ḥāshiyah 'alā Madārik al-tanzīl.

Sūrahs i–xiii 37.

Annotations on the *Madārik al-tanzīl* of al-Nasafī, probably by Ilāhdād Jaunpūrī, who died in 923/1517 according to the *Ḥadā'iq al-Ḥanafīyah* 364 and the *Tajallī i nūr* of Nūr al-dīn Zaidī, Vol. ii p. 40, but in 932/1525–6 according to Raḥmān 'Alī 25. The date of his death is not mentioned in the *Akhbār al-akhyār* or the *Subḥah al-marjān* 43.

Ilāhdād was the pupil both of 'Abd Allāh ibn Ilāhdād Talanbī, who wrote a commentary entitled *Badī' al-mīzān* on the *Mīzān al-manṭiq*, and of 'Abd al-Malik 'Ādil Jaunpūrī, who was himself a pupil of Shihāb al-Dīn ibn Shams al-Dīn ibn 'Umar al-Daulatābādī, the well-known *qāḍī 'l-quḍāh* of Jaunpūr in the time of Ibrāhīm Shāh Sharqī. Consequently 'Abd al-Ḥaqq Dihlawī is able to say in his *Akhbār al-akhyār* that Ilāhdād

بيك واسطه شاكرد قاضى شهاب الدين است,

and it is therefore not surprising that Shihāb al-Dīn Daulatābādī is often referred to in these annotations in such terms as

الاستاد (الامام or) شهاب الملة والدين نور الله مضجعه

Ilāhdād is said to have been particularly learned in law and to have written commentaries on (1) the *Kāfiyah* [of Ibn al-Ḥājib], (2) the *Hidāyah* [of al-Marghīnānī], (3) al-Bazdawī['s work on the principles of jurisprudence] and (4) the *Madārik* [*al-tanzīl* of al-Nasafī].

Beginning:

الحمد لله رب العالمين والعاقبة للمتقين والصلوة على رسوله محمّد وآله اجمعين قال رضى الله عنه

سورة فاتحة الكتاب مكيّة وهو قول ابن عباس رضى الله عَنْه وقيل مدنية وهو قول مجاهد رضى الله عنه الخ

Sūrah II:

قوله سورة البقرة سميت بالبقرة مع اشتمالها على كثير من الامور العجيبة سوى قصة [البقرة] لان قصة البقرة مخصوصة بها الخ

Sūrah V:

سورة المايدة من قرا سورة المايدة...قوله مدنيّة جعلها مدنية باعتبار الاكثر الخ

Sūrah X:

سورة يونس عن ابي بن كعب...قوله من افناء الناس فى الصحاح الخ

End:

قلت والدليل عليه امتناع حمل التابع على محل المنادي المجرور نحو يا لزيد وعمرو فلو صح الحمل على المحل مع صحة الحمل

Sūrah I on fol. 1*a*, II 14*b*, III 143*b*, IV 187*b*, V 231*b*, VI 257*a*, VII 276*a*, VIII 301*b*, IX 312*b*, X 328*b*, XI 339*a*, XII 348*b*, XIII 369*b*.

In an endorsement on one of the fly-leaves this manuscript is described as

حاشيه تفسير كشاف يمنى عفى عنه

On fol. 1*a* is the seal of Muḥammad Salīm al-Dīn with the date 1255.

No other copy seems as yet to be recorded.

1138

4203.—Foll. 724; $13\frac{4}{5} \times 9\frac{1}{2}$ in.; ll. 37; fair naskhī; rather crudely illuminated head-piece on fol. 1*b*; coloured borders, rubrications etc.; slightly worm-eaten and water-stained; 17th century. [DELHI 28]

غرائب القرآن ورغائب الفرقان

Gharā'ib al-Qur'ān wa-raghā'ib al-Furqān.

Sūrahs I–CXI beginning.

A slightly defective copy of the commentary of Niẓām al-Naisābūrī (i.e. Niẓām al-Dīn al-Ḥasan ibn Muḥammad ibn al-Ḥusain al-Qummī al-A'raj).

The date of the author's death does not appear to be recorded, but according to his own statement at the end of his commentary on Naṣīr al-Dīn al-Ṭūsī's *Taḥrīr al-Mijisṭī* (Cureton-Rieu 392) he completed that work in Sha'bān 704/1305, and according to a similar statement he completed his commentary on *al-Tadhkirah al-Naṣīrīyah* (Cureton-Rieu 396) in Rabī' I 711/1311. His *Shamsīyah fī 'l-ḥisāb* (see Loth 749) is dedicated to Shams al-Dīn 'Abd al-Laṭīf one of the sons of the celebrated wazīr Rashīd al-Dīn Faḍl Allāh. In the *Bughyah al-wu'āh* 230 al-Suyūṭī says that no biographical notice of this writer was known to him. Ahlwardt (871) refers to a notice in the *Dastūr al-i'lām*. There is another, destitute of accurate data, in the *Rauḍāt al-jannāt* 225.

For further particulars concerning his works see Brockelmann II 211 (where the *tafsīr al-Qur'ān* [i.e. *Gharā'ib al-Qur'ān*] and the *Mukhtaṣar Mafātīḥ al-ghaib* are treated as two different works), I 131 (where there is a confusion with a much earlier Naisābūrī, al-Ḥasan b. Muḥammad b. Ḥabīb), 192, 305, 511.

The *Gharā'ib al-Qur'ān* is based chiefly on the *Mafātīḥ al-ghaib* of Fakhr al-Dīn al-Rāzī, but also on the *Kashshāf* and other works, some of which are specified by the author in a passage at the end of his commentary (Vol. XXX 201[38] in the Cairo edition), which is quoted by Ḥājjī Khalīfah (IV p. 308[4]), who gives also the subdivisions of the introduction.

For further information concerning the nature of this commentary see especially Loth 94 and Ahlwardt 871.

Beginning:

ربِّ يَسِّر وتمِّم بالخير بعونك[1] يا كريم الى الله الكريم أرْغب فى ابداع غرايب القرآن...فاقول الحمد لله الذى جعلنا ممن شرح صدره للاسلام..اما بعد فان المفتقر الى عفو ربه الكريم الحسن بن محمد

[1] Altered apparently from عونك.

الغنى [*sic*, for القمّى] المشتهر بنظام النيسابورى ... يقول من المعلوم عند ذوى الافهام ان كلام الملوك ملوك الكلام الخ

End:

وقال ابن عباس انه يدفع القوم عن النبى صلى الله علِه وسلم قائلا انه ساحر فيضربون عنه قيل [*sic*] لقائه

(Cairo edition, Vol. xxx p. 186 penult.).

Sūrah I on fol. 10*b*, II 24*b*, III 162*b*, IV 215*b*, V 260*b*, VI 289*a*, VII 324*a*, VIII 360*b*, IX 369*a*, X 394*b*, XI 407*b*, XII 419*b*, XIII 434*a*, XIV 440*b*, XV 448*a*, XVI 453*b*, XVII 469*a*, XVIII 483*b*, XIX 495*a*, XX 503*b*, XXI 516*b*, XXII 527*b*, XXIII 535*b*, XXIV 541*a*, XXV 558*a*, XXVI 565*a*, XXVII 570*a*, XXVIII 576*a*, XXIX 582*b*, XXX 588*a*, XXXI 591*b*, XXXII 593*b*, XXXIII 595*a*, XXXIV 602*a*, XXXV 606*b*, XXXVI 609*b*, XXXVII 614*b*, XXXVIII 620*a*, XXXIX 625*b*, XL 630*b*, XLI 634*b*, XLII 637*b*, XLIII 640*b*, XLIV 643*a*, XLV 644*a*, XLVI 645*a*, XLVII 647*a*, XLVIII 649*a*, XLIX 651*b*, L 654*b*, LI–CXI 656*a*–724*b*.

For other copies see Ahlwardt 871 (Sūrahs X–XXVIII, 1033/1624), Bānkīpūr Handlist 300–1, Cairo I p. 183, Loth 94 (Sūrahs I–CXIV), Qarawīyīn 118–9, and at least 14 of the Constantinople catalogues.

For a lithographed edition (Ṭihran? 1280/1864) see Ellis I 627. A printed edition, on the margins of al-Ṭabarī's *Jāmiʿ al-bayān*, was published at the Maimanī Press, Cairo, in 1321/1903.

Ḥ. Kh. IV 8560.

1139

4204.—Foll. 368; 9⅗ × 6 in.; ll. 15; gilt borders; fair naskhī (in Qur'ānic text) and nastaʿlīq; rather crudely illuminated head-piece on fol. 1*b*; Qur'ānic text in red, headings of sūrahs in large black or blue letters, other words such as قال, كما قال, especially words introducing paragraphs, distinguished by being written in large letters and sometimes coloured; a few marginal notes, some of them derived from the author himself; collated as far as Sūrah V; worm-eaten; 16th century. [DELHI 15]

تاويلات القرآن

Taʾwīlāt al-Qurʾān.

The Ṣūfistic commentary of ʿAbd al-Razzāq al-Kāshī (or al-Kāshānī), who died according to Ḥājjī Khalīfah IV p. 427[5] in 730/1329–30, but according to *Rauḍāt al-jannāt* 353 in 735/1334–5. His commentary on the *Manāzil al-sāʾirīn* of ʿAbd Allāh al-Harawī (see Loth 600) is dedicated to Ghiyāth al-Dīn Muḥammad, the son of the celebrated wazīr Rashīd al-Dīn Faḍl Allāh (see Browne, *Persian Literature under Tartar Dominion*, 51–2, 68–87 etc.). For further information concerning the author see *Haft Iqlīm*, no. 902, *Ency. Isl.* I 61, Brockelmann II 204.

According to Ḥājjī Khalīfah II 2358, the *Taʾwīlāt* of al-Kāshī extended only to Sūrah XXXVIII, but none of the recorded copies seems to stop at this point. Neither the title nor the author's name occurs in the text itself (in this manuscript the words

تاويلات مولاناء عبد الرزاق كاشي رحمه الله

are written at the top of fol. 1*b*) and a printed edition published at Būlāq in 1283 bears the title *Tafsīr Ibn ʿArabī*. (Presumably the work of which an (incomplete?) edition was published at Cawnpore in 1300 etc. is identical with this: the *tafsīr* attributed to Ibn ʿArabī which is described in Ahlwardt 808 is quite different.) The author's prefatory statements concerning the scope of his work are summarised in Ahlwardt 931.

Beginning:

الحمد للّه الذى جعل مناظر كلامه مظاهر حسن صفاته وطوالع صفاته مطالع نور ذاته ... وبَعْدُ فانى طالما تعهدت تلاوة القران وتدبّرت معانيه بقوة الايمان ... فَرَاَيْتُ ان اعلق بعض ما سنح لى فى الاوقات من اسرار حقائق البطون وانوار شوارق المطلعات دون ما يتعلق بالظواهر والحدود فانه قد عين لها حد محدود الخ

Sūrah XL:

هذه حمٓ اى الحق المحتجب بمحمد فهو حق بالحقيقة الخ

End:

وَقَوْلُه مِنَ الجِنَّةِ والنَّاسِ بيان للذى يوسوس فان الموسوس من الشياطين خنسان [*sic*] جنّى غير محسوس كالوهم وانسى محسوس كالمضلين من افراد الانسان امّا فى صورة الهادى كقَوْلِهِ تَعالَى انكم كنتم تاتوننا عن اليمين واما فى صورة غيره من صور الاسماء فلا يتم ايضا الاستعاذة منه الا بالله والله العاصم وبه التوفيق

Sūrah I on fol. 2*b*, II 4*b*, III 46*a*, IV 65*b*, V 76*b*, VI 88*b*, VII 104*b*, VIII 112*b*, IX 117*a*, X 122*a*, XI 128*b*, XII 137*b*, XIII 148*b*, XIV 152*b*, XV 155*b*, XVI 157*a*, XVII 164*b*, XVIII 173*a*, XIX 184*a*, XX 190*a*, XXI 200*a*, XXII 206*b*, XXIII 211*b*, XXIV 214*b*, XXV 217*b*, XXVI 222*b*, XXVII 226*a*, XXVIII 231*b*, XXIX 237*b*, XXX 240*a*, XXXI 242*a*, XXXII 242*b*, XXXIII 244*a*, XXXIV 247*b*, XXXV 250*a*, XXXVI 251*b*, XXXVII 253*a*, XXXVIII 255*b*, XXXIX 261*b*, XL 266*b*, XLI 269*b*, XLII 273*b*, XLIII 275*b*, XLIV 279*a*, XLV 282*b*, XLVI 284*b*, XLVII 288*a*, XLVIII 289*b*, XLIX 291*a*, L 293*a*, LI–CXIV 296*b*–367*b*.

For other copies see Ahlwardt 872 (complete, c. 1700), 873 (Sūrahs I–XVII 11, c. 1000/1591), 931 (Sūrahs I–IX 68, c. 1200/1785. This MS. has a forged exordium) [Ahlwardt 3451 (تفسير آية الكرسى) does not seem to be an extract from the *Ta'wīlāt*], 971 (Sūrahs CVIII and CXII, c. 1100/1688), Browne, *Supplementary Hand-list* 257, Ellis-Edwards p. 4, Or. 6351 (1008/1599–1600), [Tornberg 393 (7) is evidently identical with the independent commentary on Sūrah I which is prefixed to the *Ta'wīlāt* in Ahlwardt 872 but does not form a part of them], and about 16 of the Constantinople catalogues. Presumably the "*Ḥaqā'iq al-ta'wīl wa-daqā'iq al-tanzīl*" of which Vol. I is preserved at Bānkīpūr (Handlist, no. 280) is another copy.

For a printed edition (Būlāq 1283/1867, with the incorrect title *Tafsīr Ibn 'Arabī*) see Cairo I 140, Ellis I 872, and for a lithographed edition (Cawnpore, 1300/1883 etc. (complete?) with the same ascription to Ibn 'Arabī) on the margins of the *'Arā'is al-bayān* see Ellis II 544.

Ḥ. Kh. II 2358.

1140

4205.—Foll. 866; $11\frac{9}{10} \times 9\frac{1}{2}$ in.; ll. 29; clear, regular naskhī; in the latter part of the book the spaces for such words as قوله تعالى have mostly been left blank; parts of the first few pages have been torn away; slightly worm-eaten and water-stained; 18th century. [DELHI 17]

البحر المحيط

al-Baḥr al-muḥīṭ.

Sūrahs I–IX 33.

Part of the large commentary of Abū Ḥaiyān al-Gharnāṭī (Athīr al-Dīn Muḥammad ibn Yūsuf), who died in 745/1344. For further information concerning this distinguished scholar[1] see his pupil al-Isnawī's *Ṭabaqāt al-Shāfi'īyah* (Loth 709) fol. 51*b*, *Bughyah al-wu'āh* 121, Brockelmann II 109, *Ency. Isl.* I 88 etc.

The work opens with a long preface, in which the author states that a long-cherished hope of concentrating on the study of Qur'ānic exegesis was realised in the reign of al-Malik al-Nāṣir, at the end of the year 710 and in the 57th year of his age, when he was (appointed?—something is torn away here) lecturer in this subject in the Qubbah of al-Malik al-Manṣūr. His statements concerning the scope of his work are summarised in the Cairo catalogue p. 130. As he says on fol. 5*b*[11], it is based largely on the huge *Kitāb al-taḥrīr wa 'l-taḥbīr li-aqwāl a'immah al-tafsīr* (see Ḥ. Kh. II 2498) of Ibn al-Naqīb (Muḥammad ibn Sulaimān al-Muqaddasī, d. 698/1298 according to *Ṭabaqāt al-mufassirīn* no. 97, but in 668/1269–70 according to *al-Fawā'id al-bahīyah* 168). The commentaries of al-Zamakhsharī and Ibn 'Aṭīyah, whom he calls the greatest of commentators, have also been used.

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[1] al-Suyūṭī calls him نحوى عصره ولغويه ومفسره ومحدثه ومقرئه ومؤرخه واديبه

Beginning:

الحمد لله مبدى صور المعارف الراقعة فى مرايا العقول... وبعد فان المعارف جمة وهى كلها مهمّة الخ

Sūrah I:

سُورَةُ امُّ الْقُرْان بسم الله الرّحمن الرّحيم با الجرّ تاتى لمعان للالزاق والاستعانة والقسم والسبب الخ

Sūrah II:

آلم اسما مدلولها حروف المعجم ولذلك نطق بها نطق حروف المعجم

Sūrah III:

قوله تعالى الم الله لا اله الا هو الحى القيوم هذه السورة سورة ال عمران ويسمى [*sic*] الزهرا والامان والكنز الخ

Sūrah V:

يا ايها الذين امنوا اوفوا بالعقود هذه السورة مدنية نزلت منصرف رسول الله صلى الله عليه وسلم من الحديبية

Sūrah VI:

سورة التوبة مدنية براة... الكافرين هذه السورة مدنية كلها وقيل الا ايتان من اخرها الخ

End:

ووقعت للكراهة والاتمام مزارا [*sic*] كثيرة

Colophon:

كمل الجزء من البحر تمت

Sūrah I on fol. 7*a*, II on 15*a*, III 364*b*, IV 484*a*, V 592*a*, VI 661*a*, VII 737*b*, VIII 820*a*, IX 852*a*.

Foll. 87–94 follow 371, 461–2 follow 468, 499–500 follow 501, 502 follows 504.

On fol. 1*a* are two notes of ownership dated 1146/1734 and 1156/1743.

For other manuscripts see Āṣafīyah I p. 532, no. 252, Cairo I pp. 130–1, *Cataloghi* p. 262, no. 12 (Sūrahs I, II and part of III), no. 13 (Sūrahs XII–XXIX), Qarawīyīn 224 and about 16 of the Constantinople catalogues.

An Egyptian edition (Cairo 1328: with *al-Nahr al-mādd* and *al-Durr al-laqīṭ* on the margins) is mentioned in Geuthner's *Éphéméride* for March–April 1926, no. 2993.

Ḥ. Kh. II 1677.

1141

4206.—Foll. 236; $11\frac{9}{10} \times 7$ in.; ll. 25; inelegant nasta'līq; rubrications; written, according to a note on fol. 1*a*, for Muḥammad Karīm Allāh (see no. 1110); early 19th century (the date given in the colophon is not the date of this copy). [DELHI 50]

الدر المصون فى علوم الكتاب المكنون

al-Durr al-maṣūn fī 'ulūm al-Kitāb al-Maknūn.

Sūrahs XXXVI–CXIV.

A part (described in the colophon as a quarter ربع) of the predominantly grammatical commentary of Ibn al-Samīn al-Halabī (Shihāb al-Dīn Abū 'l-'Abbās Aḥmad ibn Yūsuf) who was a pupil of Abū Ḥaiyān al-Gharnāṭī (see no. 1140) and held various appointments at Cairo, including the Ministry of Waqfs and a lectureship at the Mosque of Ibn Ṭūlūn. He died according to *al-Durar al-kāminah* (I.O. MS.) in Jumādā II or Sha'bān 756/1355, cf. *Bughyah al-wu'āh* 175, Brockelmann II 111.

This work (which is mainly concerned with grammatical, lexicographical and rhetorical matters) is frequently called *I'rāb al-Qur'ān* or *I'rāb al-Samīn*. According to Ḥ. Kh. I p. 354[8] it is based on *al-Baḥr al-muḥīt* of Abū Ḥaiyān, whose statements, however, the author frequently controverts. A statement of the author, which is quoted on the last page of this manuscript after the colophon, gives the date of completion as the middle of Rajab, 734/1334. In this same statement the author's name is given, professedly in a quotation of his own words, as Ibn al-Samīn not al-Samīn (see below).

According to Ḥ. Kh. the statement of al-Suyūṭī (followed apparently by Brockelmann) that al-Safāqusī's *I'rab al-Qur'ān* is an abridgment of (Ibn) al-Samīn's is a mistake, since both are directly dependent on Abū Ḥaiyān. This is borne out by Ahlwardt's summary of al-Safāqusī's own statements (Berlin Cat. 881).

Beginning:

قراء العامة يسين بسكون النون واظهر النون على الواو بعدها ابن كثير الخ

Sūrah XL:

قوله حم كقوله الم وبابه وقرا الاخوان وابو بكر الخ

Sūrah L:

قوله والقران قسم وفى جوابه اوجه الخ

Sūrah LXX:

قوله سال قرا نافع وابن عامر بالف محضه الخ

Sūrah C:

قوله والعاديات جمع عادية وهى الجارية بسرعة من العدو الخ

End:

وفى الجملة فهو كلام متسامح فيه سامحنا الله واياكم وجميع خلقه بمنه وكرمه وختم لنا ولجميع المسلمين كافة وعامة برضاه عنا واعاذنا واياكم وجميع المسلمين من سخطه وعقابه انه ارحم الراحمين

Colophon:

تمت هذه النسخة المباركة . . حرر فى

[these two words apparently in a different hand]

سنه ١٠١٢

Final note:

قال مولفه تغمده الله برحمته وافق الفراغ منه تصنيفا وكتابة فى العشر الاوسط من شهر رجب الفرد من شهور اربع وثلاثين وسبعماية قال وكتبه احمد بن يوسف بن محمد بن مسعود الشافعى الحلبى الشهير بابن السمين. درّ مصوّن تم ربع در مصون تم تم تم

Sūrah XXXVII on fol. 9*b*, XXXVIII 19*a*, XXXIX 29*b*, XL 38*a*, XLI 47*a*, XLII 53*a*, XLIII 59*a*, XLIV 66*a*, XLV 69*b*, XLVI 74*b*, XLVII 78*a*, XLVIII 83*b*, XLIX 86*b*, L 88*b*, LI 92*a*, LII 96*a*, LIII 99*a*, LIV 104*b*, LV 109*b*, LVI 115*b*, LVII 123*a*, LVIII 127*b*, LIX 130*a*, LX 133*a*, LXI 136*a*, LXII 138*a*, LXIII 139*b*, LXIV 141*b*, LXV 142*a*, LXVI 144*a*, LXVII 146*a*, LXVIII 149*b*, LXIX 153*b*, LXX 157*b*, LXXI 161*a*, LXXII 163*a*, LXXIII 168*a*, LXXIV 172*b*, LXXV 177*a*, LXXVI 181*b*, LXXVII 188*b*, LXXVIII 192*a*, LXXIX 195*a*, LXXX 198*b*, LXXXI 200*a*, LXXXII 201*b*, LXXXIII 202*b*, LXXXIV 205*a*, LXXXV 207*a*, LXXXVI 208*a*, LXXXVII 209*a*, LXXXVIII 210*a*, LXXXIX 212*a*, XC 213*b*, XCI 215*a*, XCII 217*b*, XCIII 218*b*, XCIV 219*b*, XCV–CXIV 220*b*–end.

For other copies see Cairo I 171 ((i) III 138–V 102 and XLVI–CXIV, (ii) II 274–LXXVII 800/1397 etc., (iii) VI 34–92 or 156), Fagnan 348 (VIII–XXI), Gotha 533 (I–III 44) and about 11 of the Constantinople catalogues.

The first two leaves (I and II) are a fragment of al-Ṭabarsī's *Majma‘ al-bayān* (see no. 1102).

Ḥ. Kh. I p. 354[4], III 4870.

1142

4180.—Foll. 236–313; $11\frac{1}{10} \times 7\frac{1}{5}$ in.; ll. 19; fairly clear nasta‘līq; rubrications; slightly worm-eaten; early 19th century. [DELHI 9*b*]

تبصير الرحمن وتيسير المنّان بعض ما يشير الى اعجاز القرآن

Tabṣīr al-Raḥmān wa-taisīr al-Mannān ba‘ḍ mā yushīr ilā i‘jāz al-Qur’ān.

Sūrahs I–III 130.

The beginning of the commentary of al-Mahā’imī (‘Alī ibn Aḥmad), who died in Jumādā I 835/1432 according to *Subḥah al-marjān* 40[6], *Ḥadā’iq al-Ḥanafīyah* 317, and Raḥmān ‘Alī 147[15].

He belonged to the largely seafaring people called Navāyat (or Navā’it as Ghulām ‘Alī Āzād spells the name—من طائفة النوائت كثوابت, *Subḥah* p. 39 ult.) who claim Arab descent and exist to this day as a separate class on the coast of the Bombay Presidency. He was buried at Mahā’im, the present Māhīm, a small town on the coast of the Thānah district. Among the works ascribed to him by Ghulām ‘Alī Āzād, in addition to his *tafsīr*, are commentaries on the *‘Awārif al-ma‘ārif* of al-Suhrawardī, the *Fuṣūṣ al-ḥikam* of Ibn al-‘Arabī, and the *Nuṣūṣ* of Ṣadr al-Dīn al-Qūnawī (see Ahlwardt 3016) as well as a treatise entitled *Adillah al-tauḥīd*.

This commentary is mentioned by Ḥājjī Khalīfah II 2388, where however the author is confounded with another writer, cf. Brockelmann II 113 (where al-Mahā'imī should be substituted for al-Umawī al-Ḥanbalī and 831/1427–8 for 833/1429) and 221 (where the date should be corrected).

As appears from the preface this commentary was composed in 831.

As stated by Loth (112), it is the author's practice to begin his commentary on each sūrah with an explanation, frequently allegorical, of its title (سمّيت بها or به). "Next follows an ever-varying paraphrase of the Basmalah, and it concludes with a pious peroration" [or rather doxology].

Beginning:

الحمد لله الذى انار بكلامه قلوب اولى الالباب ...

وبعد فهذه خيرات حسان

Sūrah I:

سورة الفاتحة لها اسماء تدل على شرفها فمنها فاتحة الكتاب الخ

End:

اوليك جزاوهم مغفرة من ربهم اى ستر لذنوبهم ليصيروا محسنين واذا صاروا

Sūrah I on fol. 240*b*, II 254*b*, III 298*a*.

For other manuscripts see Ahlwardt 870, 'Alī Pāshā 17 (?), 'Amūjah Ḥusain 22, Āṣafīyah I p. 532, nos. 377–8, Bānkīpūr Handlist I 214–5, Cairo I 135, Dāmād Ibrāhīm 114, 127 (A.H. 899), Fātiḥ 147 (?), Ḥamīdīyah 60, Köprülü 84–8 and p. 139, no. 14, Loth 97–8, 112, Murād 75–7, Nūr i 'Uthmanīyah 245, Qilij 'Alī 42, 'Umūmī 560 (?), Uri p. 47, no. II (A.H. 976), p. 52, no. XLV.

For a printed edition (Būlāq 1295/1878) see Ellis I 236. Another was lithographed on the margins of a *Qur'ān* at the Mujtabā'ī Press, Delhi, in 1286/1869.

Ḥ. Kh. II 2388.

1143

842.—Foll. 3*b*–9; $13\frac{7}{10} \times 9\frac{1}{2}$ in.; ll. 27; coloured borders; fairly good nasta'līq; illuminated heading; dated the Prophet's birthday [17 Rabī' I] 960/1553. [ṬIPŪ]

تفسير سورة فاتحة الكتاب

Tafsīr Sūrah Fātiḥah al-Kitāb.

A commentary on Sūrah I by the celebrated Persian poet and scholar Jāmī (Nūr al-Dīn 'Abd al-Raḥmān ibn Aḥmad, who died in 898/1492, see Brockelmann II 207, Ethé 1300, Browne, *Persian Literature under Tartar Dominion* 507–48 etc.).

This copy is the first work contained in the beautifully illuminated and bound manuscript of Jāmī's prose works described in Ethé 1357. A continuation extending as far as Sūrah II 38 is found in some manuscripts.

القول فى الاستعاذة begins on fol. $4a^{20}$.

Beginning:

بسم الله ... رب وفق بالاتمام الحمد لله رب العالمين من الاولين والاقدمين ... اما بعد فقدما كان بخالج صدرى ويدور فى خلدى ان ارتب فى تَفْسِيرِ [*sic*] كلامِ اللّهِ وتاوِيْلِ آياته كتابا جامِعًا لِوُجوهِ اللَّفْظِ والمعنى الخ

Fol. 4*b*:

فاتحة الكتاب فاتحة الشىء اوله فقيل هى مصدر بمعنى الفتح كالكاذبة بمعنى الكذب الخ

End:

غفر له ما تقدم من ذنبه رواه مسلم فى صحيحه

Colophon:

ثم [*sic*] فى شهر المولود بل فى يوم المولود سنه ٩٦٠

For other copies see As'ad Efendī 78, 'Āshir Efendī 56, Cairo I 143, 203, Flügel III 1916 VIII, Lālah-lī 147, Nūr i 'Uthmānīyah 334–5, Salīmīyah 24 (? *Tafsīr Ḥaqā'iq al-asrār*), 'Umūmī 321 (? *Tafsīr Sūrah al-Baqarah*), Walī al-Dīn 268, 3190 (?).

Ḥ. Kh. II 3249.

1144

4207.—Foll. 270; $13\frac{3}{5} \times 9\frac{1}{10}$ in.; ll. 32 usually; fairly clear naskhī with the diacritic points often omitted; first two leaves supplied in a different hand; rubrications; slightly worm-eaten and

water-stained; copyist, ʻAbd Allāh [ibn?] ʻAlī ibn ʻAbd Allāh...[?] al-S͟harafī; 17th century.
[DELHI 30]

جامع البيان فى تفسير القرآن

Jāmiʻ al-bayān fī tafsīr al-Qur'ān.

A concise "mixed" commentary composed at Mecca in the space of two years and three months by Muʻīn [al-Dīn] ibn Ṣafī [al-Dīn].

According to the Cairo Catalogue I 159 (cf. Brockelmann II 203) the author, Muʻīn al-Dīn al-Saiyid Muḥammad ibn ʻAbd al-Raḥmān ibn Muḥammad ibn ʻAbd Allāh ibn Muḥammad ibn ʻAbd Allāh al-Ḥasanī al-Ḥusainī al-Ījī al-Ṣafawī al-S͟hāfiʻī, was born at Īj in 832/1429 and is said to have died in 905/1499–1500. Ḥājjī K͟halīfah, who calls the work *Jawāmiʻ al-tibyān* (II 4246), says on the alleged authority of the work itself that it was begun on 2 Jumādā II 904 and completed in Ramaḍān 905. This is not in agreement either with the present manuscript or with the lithographed text in both of which there is a colophon stating that the work was completed in 870/1465–6. In the preface the author states further that he was forty years old at the time, a statement which is only approximately correct if he was born in 832.

There is nothing moreover either in this manuscript or in the lithographed text corresponding to Ḥājjī K͟halīfah's words

انّ والده شرع فكتب من سورة الانعام نبذًا فترك قال انت مأمور بذلك

but the quotation beginning اعلم انّ ما يحتويه agrees with the manuscript and the lithograph. As is there stated, the work is based on the *Maʻālim al-tanzīl*, the *Wasīṭ*, Ibn Kat͟hīr, al-Nasafī, the *Kas͟hs͟hāf* with the annotations of al-Ṭībī and al-Taftāzānī and *al-Kas͟hf* [see no. 1094], and lastly al-Baiḍāwī.

Beginning:

الحمد لله الذى ارسل رسوله بالهدىٰ ودين الحق واظهره على الدين كله فالحق احق والباطل ازهق وبعد فلمَّا اَنْ رايتُ هِمَمِ أبنا العصر قاصرة...وما رايتُ فى التفسير مختصراً يُغنى وكتابا يقرب ويدنى اردتُ ان اتعرض لهذا مع قلة البضاعة...فها قد تم تفسير لاح النور من خلاله...وسميته جامع البيان فى تفسير القران وانا احوج الخلق الى رحمة ربه معين صفى ادركهما الله بلطفه الجلى والخفى الخ

The commentary on Sūrah II begins on fol. 3*a* as follows:

الم اوايل السور مثل هذه السورة مما استاثر الله تعٰلى بعلمه وهو المنقول عن الخلفا الاربعة وغيرهم

End:

انك انت الجواد الكريم المنعم الرحيم وقد تم والحمد لله على جسيم انعامه [فى عام] سبعين وثمانماية فى مكة المشرفة تجاه الكعبة زادها الله شرفا وانا حامد الله مصل على رسوله واسلم [*sic*] تسليما ولا حول ولا قوة الا بالله العلى العظيم وصلى الله الخ

Colophon:

بخط اسير ذنبه ورهين كسبه الراجى عفو ربه عبد الله على بن عبد الله براد

[the rest of this line has been torn away]

الشروي بلدا وفقه الله لصالح الاعمال ولطف به

Fol. 129 follows fol. 131.

For other copies see ʻAmūjah Ḥusain 24, Āṣafīyah I p. 538, ʻĀs͟hir Efendī 43, ʻĀṭif Efendī 185, 243, Bānkīpūr Handlist I 250, Cairo I 159 (3 copies), Fātiḥ 288 (?), Ḥamīdīyah 70, Köprülü 93, Leyden IV 1687, Murād 191, Nūr i ʻUt͟hmānīyah 256–8, Rāg͟hib 100–1, ʻUmūmī 297, Walī al-Dīn 134–5.

For a lithographed edition (Fārūqī Press, Delhi, 1296/1879) see Ellis II 386 ult.

Ḥ. K͟h. II 4246.

1145

4208.—Foll. 24–44; $9\frac{3}{10} \times 6\frac{1}{10}$ in.; ll. 13; fairly clear nastaʻlīq; considerably worm-eaten; 19th century.
[DELHI 75 *b*]

تفسير سورة الاخلاص

Tafsīr Sūrah al-Ikhlāṣ.

A commentary on Sūrah CXII by Jalāl al-Dīn Muḥammad ibn As'ad al-Dawānī who died in 908/1502–3, see *Rauḍāt al-jannāt* 162, Brockelmann II 217, *Ency. Isl.* I 973*a*.

Beginning:

بعد الحمد لله الاحد الصمد على نعمة [*sic*] التى تجاوزت عن حد العدد . . فهذا تفسير سورة الاخلاص على ما فتح الله على مولفه الفقير الى الله الغنى محمد بن اسعد الصديقى الدوانى وقد اشتمل على زبدة ما قاله اهل التفسير بتميمات [*sic*] وتحقيقات منحها الله تعالى بهدا [*sic*] الفقير الكبير الخ

The actual commentary is preceded by a مقدمه which begins:

انما هذه السورة مكية بالاتفاق ويسمى [*sic*] سورة الاخلاص لانها مشتملة على توحيد الله تع الخ

End:

وعلى هذا يقاس ما ورد فى سائر السور من انها تعدل ربع القران او اقل او اكثر والله اعلم بحقائق الامور وصلى الله على سيدنا الشفيع يوم النشور الخ

The work is dedicated to Nāṣir al-salṭanah wa-'l-khilāfah wa-'l-dunyā Abū 'l-Fatḥ 'Abd al-Qādir Sulṭān.

H. Kh. II 3296.

The succeeding pages of this manuscript are devoted to the following exegetical fragments:

(*a*) Foll. 45–46. Annotations in Arabic on Sūrah IV 126 and 158.

Beginning:

قوله تعالى ويستفتونك فى النساء هذه الآية اعظم الايات نفعا لاهل الفتوى والاجتهاد الخ

End:

فلا يلزم سبق المسبب على السبب فى شى من ذلك

ll. 16–17; poor nasta'līq; worm-eaten; 19th century.

(*b*) Foll. 47–50. Annotations in Persian on Sūrah LXXV 15, XI 48, XXII 15, XXXIII 49, XLII 23, VI 27, II 160 and 282.

Beginning:

نخست (?) آيه كريمه لا تحرك به لسانك لتعجل به در آيه سابقه بل الانسان على نفسه بصيرة ولو القى معاذيره ولاحقه كلا بل تحبون العاجله وتذرون الآخرة چنانست كه استاد شاكرد را چون مى بيند كه در اثناى تعليم اينطرف وانطرف نظر ميكند در اثناى تقرير ميكويد خاطر فراهم آر الخ

End:

يكى سهو خواهد كرد پس چون ديكرى همراه است او ياد خواهد دهانيد

ll. 17–18; shikastah; worm-eaten; 19th century.

(*c*) Foll. 51–71. Annotations in Arabic on passages in Sūrah VI (beginning with verse 31 on which two commentaries are given), VII (fol. 66*a*), IX (fol. 68*a*), and VIII (fol. 70*b* as well as two or three on fol. 68*a*).

Beginning:

قد خسر الذين كذبوا بلقاء الله اى انكروا انه الله واستمروا على هذا الانكار

Sūrah VII:

سورة الاعراف مكية وانما سميت بها لان ذكر الاعراف ليس الا فيها

Sūrah IX:

سورة التوبة لم يبدأ فيه بالتسمية لانها امان وهى سورة العذاب

Sūrah VIII:

سورة الانفال جمع نفل وهو الزيادة لزيادتها على الثواب الاخروى

ll. 17–19; shikastah; worm-eaten; 19th century.

1146

4209.—Foll. 17*b*[17]–19*b*; $9\frac{3}{10} \times 6$ in.; ll. 19; clear naskhī; 18th century. [DELHI 1783*b*]

رسالة فى ايمان فرعون
Risālaḥ fī īmān Fir'aun.

A discussion of Sūrah x 90 by the same Jalāl al-Dīn al-Dawānī, who argues in support of the view (maintained by Ibn 'Arabī) that Pharaoh's profession of faith immediately before his death entitles him to be regarded as a Believer.

Beginning:

الحمد لله قابل توبة عبده اذا تاب...فقد سالنى من اجابته على فرض عين...ان اكتب على قوله تعالى قال آمنتُ انه لا اله الا الذى امنتْ بِه بنو اسرائيل وانا من المسلمين الاية فاجبت الى ذلك وكنت فى غابر الزمان حسبما ظهر من غير تقليد ثم عَنّ لِيْ اَشْيًا [*sic*] من فيض الولي الحميد فاحببت الزيادة فى الكلام ليظهر به الرد على من قال [something seems to have dropped out here] مولى العلماء وتاج الاولياء مولانا الشيخ محى الدين بن العربى والطعن فى كلامه وزيادة الكلام الذى لا فائدة فيه فى ملامه الخ

End:

اللهم...الهمنا مفهوم منطق الحكمة وعبارة اثار صنع القدرة واشارة الدلالة والمعرفة يا ارحم الراحمين وصلى الخ

The margins of all pages except the last are covered with remarks on the same subject, which have been partly cut away by a binder.

For other copies see Ahlwardt 2111, 3399 (1), Cairo vii 632, de Slane 626 (apparently), Leyden iv 2049.

For a commentary, by 'Alī ibn Sulṭān Muḥammad al-Qāri' al-Harawī, see Aumer 886 (foll. 181–91).

Ḥ. Kh. iii 6008.

1147

4210.—Foll. 626; $8\frac{9}{10} \times 5\frac{7}{10}$ in.; ll. 15; good naskhī; ruled coloured borders; rubrications; illuminated head-piece; gilt interlineations on the first two pages; worm-eaten; many pages brittle and damaged; copyist, Ḥasan ibn 'Alī al-'Imādī; dated Mecca, beginning of Dhū 'l-Ḥijjaḥ 944/1538. [Delhi 31]

تفسير الجلالين
Tafsīr al-Jalālain.

The well-known commentary begun by al-Maḥallī (Jalāl al-Dīn Muḥammad ibn Aḥmad, who died in 864/1459–60, see Ḥ. Kh. ii 3251, Brockelmann ii 114), and completed after his death by his pupil al-Suyūṭī (Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr, who died in 911/1505, see Brockelmann ii 144).

According to al-Suyūṭī's own statement in the *Bughyaḥ al-wu'āḥ* 175[18] this commentary is based mainly on the smaller commentary (i.e. *al-Talkhīṣ fī 'l-tafsīr*) of al-Kawāshī (Aḥmad ibn Yūsuf, who was a pupil of 'Alam al-Dīn 'Alī ibn Muḥammad al-Sakhāwī, and who died in 680/1281, see *Bughyaḥ* 175, Brockelmann i 416), as well as on the *Wajīz* (see no. 1081), al-Baiḍāwī (see no. 1109) and Ibn Kathīr (see Brockelmann ii 49). For further information see especially Ahlwardt 885.

Beginning:

الحمد لله حمدا موافيا لنعمه الخ

Colophon:

وقع الفراغ من كتابة هذا التفسير على أَوايل شهر ذى الحجة الحرام بمكة الشريفة بباب الصفا زادَهَا الله تشريفًا وتعظيمًا على يد الضعيف الداعى حسَن بن على العمادى سنة اربع واربعين وتسعمآية والحمد لله الخ

On the margins are notes and extracts chiefly from al-Baghawī.

MSS. are common, see e.g. Ahlwardt 885–892, Loth 99–100, Rieu 121–4.

For some of the numerous editions see Ellis ii 156–162, Brockelmann ii 145, Rieu 121.

Ḥ. Kh. ii 3251.

1148

4211.—Foll. 456; 11 × 7 in.; ll. 17; clear naskhī, not infrequently vocalised in the first half, rarely in the second; rubrications; slightly worm-eaten; 19th century. [DELHI 32]

Tafsīr al-Jalālain.

Sūrahs I–XCVIII 4.

A defective copy of the same commentary.

End:

وما امروا فى كتابهم التوراية [*sic*]

Extracts from al-Baghawī, al-Baiḍāwī and other authors are written on the margins. There are numerous interlinear Persian glosses in the first quarter of the book.

1149

4212.—Foll. 356; $8\frac{4}{5} \times 5\frac{3}{10}$ in.; ll. 11; clear naskhī; rubrications; many leaves considerably damaged by white ants; 17th century. [DELHI 33]

Tafsīr al-Qur'ān.

Sūrahs II 9–CXIV.

A commentary resembling that of the Jalālain (see no. 1147), with which in many passages it agrees word for word. The incorrect title تفسير جلالين has in fact been written at the top of fol. 1.

The manuscript has lost some leaves at the beginning and opens in the middle of Sūrah II 9.

The commentary on Sūrah III begins on fol. 34*b* as follows:

الٓمٓ ما يعلم تاويله الا الله اللّٰهُ لا اِلٰهَ اِلَّا هُوَ
الْحَيُّ الْقَيُّوْمُ نَزَّلَ عَلَيكَ ايها النبيّ الْكِتَابَ القران نجما
نجما متلبسا بِالْحَقِّ لصدق [*sic*] فى اخباره مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ قبله من الكتب الخ

The unvarying formula ما يعلم تاويله الا الله with reference to the cryptic letters at the beginning of certain sūrahs corresponds to the (or به) الله اعلم بمراده بذلك of the Jalālain.

Sūrah IV on fol. 52*a*:

يَا اَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ عذابه فاطيعوه الَّذِىْ خَلَقَكُمْ
مِنْ نَفْسٍ وَاحِدَةٍ آدم وَخَلَقَ مِنْهَا من ضلع من اضلاعها
اليسري زَوْجَهَا حواء وَبَثَّ مِنْهُمَا نشر من ادم وحواء الخ

Sūrah CVIII on fol. 355:

اِنَّا اَعْطَيْنَاكَ يا محمد الْكَوْثَرَ اسم حوض النبى صلي
الله عليه وسلم ترد عليه امته فصَلِّ لِرَبِّكَ شكرا لانعامه [?]
عليك فان الصلوة جامعة لانواع الشكر وَانْحَرْ
الابل الخ

1150

4213.—Foll. 109; $12\frac{1}{2} \times 7\frac{1}{5}$ in.; ll. 23; fair naskhī; rubrications; worm-eaten and water-stained; 17th century. [DELHI 54]

الدر المنثور فى التفسير المأثور

al-Durr al-manthūr fī 'l-tafsīr al-ma'thūr.

Sūrahs XXVIII 52–85 and XXXI 5–XXXV.

Two fragments of a commentary by al-Suyūṭī (Jalāl al-dīn 'Abd al-Raḥmān ibn Abī Bakr, d. 911/1505). This commentary, which consists entirely of traditions, is an abridgment of his *Tarjumān al-Qur'ān*. For further details see Ahlwardt 896, H. Kh. III 4881, Loth 101, Rieu 125.

Beginning:

حتى بعث الله محمدا صلى الله عليه وسلم فامنوا
به وصدقوه فاعطاهم الله اجرهم مرتين الخ

End:

ثم قرأ ولو يواخذ الله الناس بما كسبوا ما ترك على
ظهرها من دابة ولكن يوخد [*sic*] الى اجل مسمى فاذا
جا اجلهم فان الله كان بعباده بصيرا

In this copy the full Qur'ānic text is written on the margins.

Sūrah XXXI 5 on fol. 10*a*, XXXII 20*b*, XXXIII 30*a*, XXXIV 78*a*, XXXV 96*a*.

For other manuscripts see Ahlwardt 896 (Sūrahs I–II 256), 897 (X 2–XXI 98), Āṣafīyah I p. 546, Bānkīpūr Handlist 283–8, Cairo I p. 172 (4 copies, 2 of them com-

plete), Loth 101 (I–V), Qarawīyīn 130–4, 214, Rabat II (Vol. I), Rieu 125 (I–II), 1267 (IV–V) and at least 21 of the Constantinople catalogues.

For a printed edition (Cairo 1314) see Brockelmann II 145 (2).

Ḥ. Kh. III 4881.

1151

4214.—Foll. 256; $7\frac{1}{10} \times 4\frac{8}{10}$ in.; ll. 18; poor naskhī; considerably worm-eaten; early 19th century. [DELHI 3]

الاكليل فى استنباط التنزيل

al-Iklīl fī ’stinbāṭ al-tanzīl.

A work by the same al-Suyūṭī on the deductions which have been or may be drawn from various passages in the *Qur’ān*. These deductions are for the most part legal and theological, and consequently this work, though wider in scope, belongs to the class of those dealing with the *Aḥkām al-Qur’ān*.

The author introduces his subject by quoting a number of Qur’ānic passages and traditions in support of the thesis that everything in existence is explicitly or implicitly mentioned in the *Qur’ān*. He then gives an abridged extract from [the *Tafsīr* of] al-Mursī [Sharaf al-Dīn Abū ‘Abd Allāh or Abū ’l-Faḍl Muḥammad ibn ‘Abd Allāh, d. 655/1257 according to Ḥ. Kh. II 3399, cf. Brockelmann I 312] in which are mentioned the sciences dependent on the *Qur’ān* as well as a number of sciences of which the fundamental ideas may be regarded as referred to in the *Qur’ān*. Having briefly indicated the kind of historical and other information which is to be found in the *Qur’ān*, he states that he has himself written works, surpassing those of his predecessors, on a number of the Qur’ānic sciences

(كاسباب النزول والمعرب والمبهمات ومواطن النزول وغير ذلك)

As regards the *Aḥkām al-Qur’ān*, he mentions that works on this subject have been written by al-Qāḍī Ismā‘īl [ibn Isḥāq al-Azdī al-Baṣrī, who died in 282/895–6], Bakr ibn al-‘Alā’, Abū Bakr [Aḥmad ibn ‘Alī al-Jaṣṣāṣ] al-Rāzī [who died in 370/981 and whose *Aḥkām al-Qur’ān* is preserved at Bānkīpūr, Cairo and Constantinople], by al-Kiyā al-Hirāsī [‘Alī ibn Muḥammad, who died in 504/1110 and whose *Aḥkām al-Qur’ān* is preserved at Cairo], Abū Bakr Ibn al-‘Arabī [Muḥammad ibn ‘Abd Allāh, who died in 543/1148, and whose *Aḥkām al-Qur’ān* was printed at Cairo in 1331] and by ‘Abd al-Mun‘im [ibn Muḥammad] Ibn al-Faras [al-Gharnāṭī, who died in 597/1200–1].

He expresses his opinion of his predecessors and states the purpose of his own work in the following passage:

وكل منهم افاد واجاد وجمع فابدع غير انها [sc. كتبهم] محشوة بالحشو والتطويل مشحونة بالاستطراد الى اقوال المخالف والدليل مع ما فاتها من الاستنباطات العلية والاستخراجات الخفية فعزمت على وضع كتاب فى ذلك مهذب المقاصد محرر المسالك اورد فيه كل ما استنبط منه او استدل به عليه من مسئلة فقهية او اصلية او اعتقادية وبعضا مما سوى ذلك مقرونا بتفسير الآية حيث توقف فهم الاستنباط عليه معزوا الى قائله من الصحابة والتابعين مخرجا من كتاب ناقله من الائمة المعتبرين الخ

Nearly the whole of the prefatory matter re-appears with only slight alteration as Chapter LXV (فى العلوم المستنبطة من القرآن) of the author's later work *al-Itqān*.

The passages dealt with are given in the order in which they occur in the *Qur’ān* and are introduced by the words قوله تعالى, e.g.,

قوله تعالى الذى جعل لكم الارض فراشا الى قوله فان لم تفعلوا فيه دلالة على الامر باستعمال حجج العقول وابطال التقليد قال محمود بن حمزة الكرمانى فاستدل اكثر المفسرين بالآية على ان شكل الارض بسيط ليس بكروى

The comments on each passage rarely extend beyond brief indications of the

legal, theological or other deductions which have been based on it. The authorities for particular deductions are frequently mentioned by name, and there are many extracts from the works of Abū Bakr al-Rāzī, Ibn al-Faras and others.

The beginning of the work (missing from the present manuscript) is:

الحمد لله الذى انزل على عبده الكتب تبيانا لكل شىء

This copy is slightly defective both at beginning and end. The first words are اصول العلم وقال البصرى (Delhi ed. p. 2, l. 13), and the last يا خبير وفى آل عمران يا وهاب (Delhi ed. p. 432, l. 7). There are also a few internal lacunae.

An edition of the work was lithographed on the margin of Mu'īn b. Ṣafī's *Jāmi' al-bayān* (see no. 1144) at the Fārūqī Press, Delhi, in 1296/1879 (see Ellis II 386–7).

For other manuscripts see 'Alī Pāshā 10, Āṣafīyah I p. 552, 'Āshir Efendī 19, Bānkīpūr Handlist I 204, Rabat 13, Walī al-Dīn 62–3.

Ḥ. Kh. I 1108.

1152

4215.—Foll. 306; $10\frac{7}{10} \times 6\frac{3}{10}$ in.; ll. 13; clear, but rather clumsy, unvocalised naskhī; coloured borders as far as fol. 79; rubrications; worm-eaten and water-stained; 18th century.

[DELHI 53]

(تفسير الحكم و) شؤن المنزلات

(Tafsīr al-ḥikam wa-) Shu'ūn al-munazzalāt.

A commentary on selected passages of the *Qur'ān*, by an author who is described in the preface merely as the *khalīfah* of the Shaikh 'Alī al-Muttaqī (خليفة شيخ على المتقى), the space for his name before these words being left blank.

'Alī ibn Ḥusām al-Dīn al-Muttaqī was a celebrated Indian saint and scholar who was born at Burhānpūr in 885, settled eventually at Mecca and died there, according to Raḥmān 'Alī, p. 147[8], in 975/1567, cf. Brockelmann II 384, *Ḥadā'iq al-Ḥanafīyah* 383[12].

According to *Ḥadā'iq al-Ḥanafīyah* 392[16] (cf. 387[5]) 'Alī al-Muttaqī's *khalīfah* was 'Abd al-Wahhāb (ibn Walī Allāh) al-Muttaqī, who was born in India but who lived the greater part of his life in Mecca, where the well-known 'Abd al-Ḥaqq Dihlawī became his pupil and disciple. He died in 1001/1592–3.

No works of 'Abd al-Wahhāb al-Muttaqī are named in the *Akhbār al-akhyār*, the *Tadhkirah i 'ulamā i Hind*, or the *Ḥadā'iq al-Ḥanafīyah*. In view of this fact and of the possibility that 'Alī al-Muttaqī may have had more than one *khalīfah*, it cannot be stated quite definitely that 'Abd al-Wahhāb is the author of this work.

At the beginning of the work it is the author's practice to summarise in short sentences the divisions of the subject matter and to quote after each sentence the relevant Qur'ānic passage. This plan is soon modified, but throughout the work the author is concerned mainly with the chief divisions of the subject matter, with the *asbāb al-nuzūl*, and with the historical and other allusions. The exegetical material is for the most part derived from the earliest traditionists and commentators.

The manuscript is slightly defective at the end, and breaks off in the middle of the remarks on the last sūrah.

Beginning:

الحمد لله الذى جعل آيات القران ينابيع الحكمة
والتذكر للمذكر ولقد يسرنا القران للذكر فهل من
مدكر وامرنا بالتفكر والتدبر فتدبروها افلا يتدبرون
القران ام على قلوب اقفالها ... اما بعد فيقول اضعف
عباد الله القوى [space] خليفة شيخ عليّ المتقى هذه
رساله [over this word is written تفسير] سَمَّيْتُها
تفسير الحكم و [apparently corrected from سَمَّيْتُهُ]
[The words تفسير الحكم are written above the line
and و below the line]
شئون المنزلات منه آيات محكمات[1] من ام الكتاب
واخر متشابهات جمعتها اتّباعًا لشيخى وتَشَبُّهًا بِهِ ورجاءً

[1] The words منه آيات محكمات are in black above the line.

لنيل ثواب المتقين ... فها انا اشرع بتوفيق الله ومننه الفائقات ولكن اخجل واقول هذه الابيات بالفارسية

بيت اشعار بسی گويند اسرار خدا بخشد،
تاريك نشينانرا انوار خدا بخشد،
ای زاغ چه می بوئی بی در بی هر كبكی،
تو خود هوسی داری رفتار خدا بخشد،

... بسم الله الرحمن الرحيم مدح الله تعالى واثنا نفسه اولا لتعليم المؤمين [sic] وترغيم الرجيم الحمد لله رب العالمين الرحمن الرحيم

The remarks on Sūrah II begin as follows:

افتتح الله تعالى كلامه مع حبيبه بمدح اعيانه اى المتقين الم ذلك الكتاب لا ريب فيه هدى للمتقين من خواص جنود الله المومنون المخلصون اولئك على هدى من ربهم واولئك هم المفلحون ذمّ الله الكافرين باختيار طغيانهم فهم لا يتّعظون سواء عليهم ءانذرتهم ام لم تنذرهم لا يؤمنون ثم انزل الله تعالى ثلثه عشر آيات [sic] فى شان المنافقين ومن الناس من يقول الخ

End:

وقال رسول الله صلى الله عليه وسلم لا حسد الا على اثنين رجل آتاه الله القران وهو يقوم به اناء الليل واناء النهار ورجل آتاه الله مالا فهو ينفق منه اناء الليل واناء النهار وعن ابى هريرة

1153

4216.—Foll. 1–30; $9\frac{3}{10} \times 5\frac{8}{10}$ in.; ll. 21; ruled borders; clear unvocalised naskhī; rubrications; 18th century. [Delhi 21*a*]

العروة الوثقى

al-‘Urwah al-wuthqā.

Sūrah I.

A commentary by the Shī‘ite scholar Bahā’ al-Dīn al-‘Āmilī (Muḥammad ibn Ḥusain, who died in 1030/1621, see no. 1120).

According to the *Rauḍāt al-jannāt*, IV 94[25], this commentary never extended beyond Sūrah I, and if we may judge from this manuscript, even this part remained unfinished, since it breaks off abruptly before the end of the traditions which were to form the conclusion of the comments on this sūrah (cf. fol. 29*b*[13]:

وليجعل خاتمة تفسير الفاتحة بعض الاحاديث المعتبرة الواردة فى فضلها الخ)

It was composed in the reign of Shāh ‘Abbās II, after the author had reached the fiftieth year of his age. Linguistic and grammatical points are discussed as well as the subject matter, and both Shī‘ite and Sunnite views are referred to. There are subdivisions into unnumbered *fuṣūl*.

Beginning:

الحمد لله الذى انزل على عبده كتابا الهتا [sic] ينفجر من بحاره انهار العلوم الحقيقة تفجيرًا ... وبَعْدُ فان افقر العباد الى رحمة الله الغني محمدن المشتهر ببهاء الدين العاملي وفقه الله تعالى للعمل فى يومه لغده قبل ان يخرج الامر من يده يقول اِن اهمّ ما وجهت اليه الهمم واحقّ ما بيضبت [sic] عليه اللمم ... هو العلوم الدينية ... وان اعظمها قدرا وانورها فى سماء الرفعة بدرا هو تفسير كلام الملك العلام ... وان من اعظم انعم الله سبحانه على ... انى لم ازل منذ بلغت العشرين الى أن اكملت الخمسين متطليا [sic] لاستكشاف سره المكتوم مترقيا [sic] لارشاق [sic] رقيقه المختوم فانفقت كنز الشباب على تحصيل مقدماته ... ولما قضيت من مقدمات علم التفسير مرادى [?] ووجهت الي الكتب المؤلفة فيه بريد نظرى طفقت اواصل فى مطالعتها [?] بين عشائي واسحارى ... انظم كل درة من دررها فى سلك روحى فاعد الظفر بفرائد غُرَرها من اعظم فتوحى معلقا على بعضها حواشي شريفة ... كما علقته فى عنفوان الشباب على تفسير الفاضل البيضاوى من حواشي بازغة ... وكما رقمته على بعض مباحث الكشاف ومجمع البيان واشهى من وصال الاحباب وكان قد اجتمع اليّ علي تمادي

الايام . . فوائد جليلة لم يجتمع الى الآن فى كتاب . . . فاحببت ان اجمع نفائس تلك العرائس . . . فشرعت فيه فى ايام الدولة الابدية الاتصال وهى ايام خلافة السلطان الاعدل . . . السلطان ابن السلطان ابن السلطان ابن السلطان ابى المظفر شاه عباس الحسينى الموسوى الصفوى بهادر خان . . . وقد سميت هذا التفسير بالعروة الوثقى . . .

The comments on Sūrah I begin on fol. 3 *b* as follows:

سورة فاتحة الكتاب السورة اما مستعارة من سورة المدينة لاحاطتها بما تضمنته من اضاف [*sic*] المعارف والاحكام الخ

End:

وعن ابن عباس رضى الله عنهما قال نبينا رسول الله صلى الله عليه وآله اذ اتانى ملك فقال ابشر بنورين اوتيتهما لم يوتيهما [*sic*] نبى قبلك فاتحة الكتاب وخواتيم سوره البقرة لم تقرأ حرفا منهما الا اعطيته وعن ابى عبد الله جعفر بن محمد الصادق عليه السلام

For another manuscript see Peshawar 54 B (1).
I'jāz Ḥusain 2113.

1154

4171.—Foll. 7*b*–9*a*; $10\frac{2}{5} \times 6\frac{1}{5}$ in.; ll. 21; fairly clear, but ugly, unvocalised Indian nasta'līq; slightly worm-eaten; in the same writing as 1281*e* which was completed by Muḥammad Mahdī ibn Jānbāz Khān al-Ḥusainī al-Mar'ashī in Jumādā II 1070/1660. 1281*f* was written by the same copyist at Lahore. [DELHI 1281*d*]

خطبة تفسير العروة الوثقى

Khuṭbah tafsīr al-'Urwah al-wuthqā.

The preface to the same commentary.

The paragraph in which the author states that he began the work in the days of Shāh 'Abbās (from the words ولقدكانت عوائق الزمان to على اعلى مراتب الانتظام) is omitted.

Beginning:

الحمد لله الذى انزل على عبده كتابا الهيا الخ

End:

ومن الله الاستمداد والاستعانه انه ولى التوفيق والاعانة

1155

4217.—Foll. 379; $11\frac{2}{5} \times 6\frac{9}{10}$ in.; ll. 19; ugly, but fairly clear, nasta'līq; rubrications; slightly water-stained; 19th century. [DELHI 274*a*]

نور الثقلين

Nūr al-thaqalain.

Sūrahs VII–XVIII.

The second part [*al-juz' al-thānī*] of the Shī'ite commentary of 'Abd 'Alī ibn Jum'ah al-'Arūsī al-Ḥuwaizī, a resident of Shīrāz. The date of his death does not seem to be recorded, but a short notice of him is given by his contemporary al-Ḥurr al-'Āmilī (d. 1099/1687–8) in his *Amal al-Āmil* (p. 48[10] in the Ṭihrān edition), and there is a longer one in the *Rauḍāt al-jannāt*, p. 358.

In addition to this commentary he wrote a commentary on the *Lāmīyah al-'Ajam*. The Shaikh Ni'mah Allāh al-Jazā'irī was one of his pupils.

The date of the completion of this second part is given in the colophon of this manuscript as 1057/1647, while the colophon of Loth 106 states that Part I (or at any rate one autograph manuscript of that part) was completed in 1065/1655.

The extracts of which this commentary consists are introduced by the titles of the books from which they are taken preceded by the preposition فى (فى تفسير العياشى etc., always written in red ink).

For further information see Loth 106.

Beginning:

فى كتاب ثواب الاعمال باسناده الى ابى عبد الله عليه السلام قال من قرا سورة الاعراف فى كل شهر كان يوم القيمة من الذين لا خوف عليهم ولا هم يحزنون الخ

End:

قال العمل الصالح المعرفة بالائمة ولا يشرك بعبادة ربه احدا التسليم لعلى لا يشرك معه فى الخلافة من ليس ذلك له ولا هو من اهله

Colophon:

تم الجزؤ الثانى من التفسير المسمى بنور الثقلين فى شهر رجب المرجب من سنة سبع وخمسين بعد الالف الهجرى النبوى عليه الف الف التحيه والحمد لله بمنه وجوده

Sūrah VIII on fol. 56*b*, IX 82*b*, X 130*b*, XI 150*a*, XII 182*a*, XIII 214*a*, XIV 233*b*, XV 247*b*, XVI 262*a*, XVII 287*a*, XVIII 348*b*.

For other copies see Bānkīpūr Handlist 347, Būhār 19 (Sūrahs I–VI), Loth 106 (Sūrahs I–VI), Rāmpūr (cf. J.A.S.B. 1917, p. xcv).

I'jāz Ḥusain 3340.

1156

4208.—Foll. 1–23; ll. 21; poor naskhī; worm-eaten; copyist, 'Abd al-Raḥīm (an impression of his seal on fol. 1*a*); dated, Khānaqāh of Shujā' al-Dīn, 1075/1664–5. [DELHI 75]

فريدة الزمانة فى تفسير آية انا عرضنا الامانة

Farīdah al-zamānah fī tafsīr āyah Innā 'araḍnā 'l-amānah.

A commentary on Sūrah XXXIII 72. The title does not occur in the work itself but is given in the copyist's colophon, where also the name of the author is given as Shāh 'Abd Allāh commonly called Jalabī Ṣāḥib. The date of completion is given in the author's colophon as 1070/1660.

The work is dedicated to the Emperor Aurangzēb. It is divided into two parts, of which the first contains quotations from a number of different works, both Arabic and Persian, while the second (fol. 15*a*–end) is professedly original.

Beginning:

اَلْحَمْدُ لِمَنْ رَوَعَ عَنْ اَمَانَتِهِ اْلاَكْوَانُ ... وبعد فهذا مُلَخ[ص] من بعض تفاسير المعتبرة والطروس المشتهرة فى قوله تعالى اِنَّا عَرَضْنا الْاَمَانَةَ عَلَى السَّمٰوَاتِ وَالْاَرْضِ ومعنى المقول عليها بالتاويل والفرض ذيّلته بما سَنَحَ لى فيها ومنح الله علىّ من معانيها الخ

End:

ويتحققون دوامهم فى سجن البوار وفيه نوع من الراحة وهى نوع من الرحمة كما قيل الياس [احدى الر ?] احتين هذا ما الهمنا فى تقرير الامانه وعلمنا فى تفسير تلك [?] الآية والحمد لمن علم والهم وصلى الله على حبيبه وسلم فى العشر الاول من شهر ذى قعدة لسنة عغ

Colophon:

تمت نسخة فريدة الزمانة فى تفسير آية انا عرضنا الامانة صنّفه صاحب الكشف والكرامات ... المنعوت بجلال فنون الربانية الكاشف سرّ امانة الله مخدومجهان شاه عبد الله يعرف[1] جلبى صاحب كاتبه مالكه عبد الرحيم كتبه فى الخانقاه المتبركة الشجاع الدين المبارز الحصين صاحب الشوكة ... سنه الف وخمس وسبعون

This copy was written in the lifetime of the author and at the beginning there are some marginal notes derived from him.

1157

4218.—Foll. 499*b*–504*b*[12]; $11\frac{3}{10} \times 6\frac{4}{5}$ in.; ll. 21; fair almost entirely unvocalised naskhī; the text of Ibn Bābawaih's work overlined; slightly worm-eaten; in the same hand as several other tracts in this volume, which were written by Muḥammad Mahdī ibn 'Abd al-Ra'ūf called al-Zāhid (see e.g. fol. 283*b*) at Shāhjahānābād in various years from 1153 (1740–1) to 1162 (1748–9). [DELHI 719]

تفسير سورة الحمد

Tafsīr Sūrah al-Ḥamd.

A commentary on Sūrah I extracted from the chapter entitled

باب وصف الصلوة من فاتحتها الى خاتمتها

[1] With المشهور subscribed.

in the *Raudah al-muttaqīn* of Muḥammad Taqī ibn Maqṣūd 'Alī Majlisī, which is a "mixed" commentary on the *Kitāb man lā yaḥdurhu 'l-faqīh* of Ibn Bābawaih al-Qummī. The corresponding passage in the latter work will be found in Loth 289 foll. 48 a^{14}–48 b^{4}.

Muḥammad Taqī ibn Maqṣūd 'Alī Majlisī died in 1070/1659–60, see *Raudāt al-jannāt* 129.

Beginning:

وفيما ذكره الفضل من العلل باسناده المعتبر عن الرّضا الخ

End:

فليحل حال بصره الى غير ذلك من الاخبار. نقل من كتاب روضة المتقين

1158

4219.—Foll. 198; $8\frac{1}{5} \times 6$ in.; ll. 18–28; ugly, cursive nasta'līq; rubrications; worm-eaten; autograph; 17th century. [DELHI 26]

Tafsīr al-Qur'ān.

An autograph copy of a commentary which, as it appears, is little more than an abridgment of the *Madārik al-tanzīl* of al-Nasafī (see nos. 1130–6) by an author whose name, or possibly whose father's name[1], was Ṣiddīq ibn 'Umar al-Harawī and who is called in an endorsement on fol. 1 a[2] Abū 'Abd Allāh Māturīdī.

The *Madārik al-tanzīl* does not seem to be mentioned by name, but passages therefrom are sometimes followed by the words كذا فى الاصل.

The author refers on fol. 14 *b* to a commentary of his own on the *Wiqāyah*.

Beginning:

الحمد لله رب العالمين والعاقبة للمتقين والصلوة على خير خلقه محمد وآله وصحبه اجمعين وبعد فقد وفقنى الله فى اوائل حالى بمطالعة بع[?]ض كتب الماتريدية المشتملة على فوائد جمة خلت عنها زبر الاولين وعوائد طرة لم تتعرضها كتب المتقدمين والمتاخرين فجردت [lacuna] على اسباب النزول واحتوى على قول الشيخ ابى منصور الماتريدى امام المعقول والمنقول وغير ذلك مما يتعلق بالفروع وا[لاصول] [lacuna] فى بعض المواضع الى اباطيل الملاحدة واكاذيب الرافضة قاتلهم الله بسيفه المسلول فجاء بعونه عز اسمه كنزا لا تحص[ى] [lacuna] [و] لا تقصى فرائده لكن لقله بضاعتى فى العلوم وقِلّ استطاعتى لتحقيق المعلوم كم من خطاء قد وقع فيه مع حصول المسارعة فى ا [lacuna] حيث اتممته فى مدة يسيرة يسيرة وفرصة قليلة قليلة ... وانا الفقير الحقير الضعيف المتوسل باقوى الوسيلة الى الله الغنى العظي[م] [lacuna] صديق بن عمر الهروى بصّره الله بعيوب نفسه وجعل يومه خيرا من امسه قوله تعالى بسم الله الرحمن الرحيم [lacuna] تقديره بسم الله اقرأ او اتلو لان الذى يتلوه مقرو وانما قدر متاخرا لكون المتعلق به اهم ولانهم كانوا يبداون فيقولون باسم اللات والعزى الخ

This page has been damaged by worms and some of the writing has been torn away.

The notes on Sūrah CXIV begin as follows:

قوله تعالى قل اعوذ برب الناس آه رب الناس مربيهم ومصلحهم ملك الناس مالكهم ومدبرهم اله الناس معبودهم ولم يكتف باظهار المضاف اليه مرة واحدة

There is a leaf missing between those now numbered 8 and 9.

1159

4220.—Foll. 133; 10 × 6 in.; ll. 21 or sometimes 20 as far as fol. 90, ll. 17 on foll. 91–133; ugly, but fairly legible nasta'līq; slightly worm-eaten and water-stained; 19th century. [DELHI 25]

تفسير سورة الاعراف
Tafsīr Sūraḥ al-A'rāf.

A volume containing two distinct commentaries on Sūrah VII, both of them

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[1] A piece of the leaf has been torn away in front of the name صديق.

[2] حاشيه قران شريف از ابى عبد الله ماتريدى

consisting to a considerable extent of glosses on al-Baiḍāwī's notes. According to an endorsement on fol. 1*a* the author of the first is "Imām Qurṭubī," and according to a similar endorsement on fol. 91*a* the second is a *ḥāshiyah* by Maulawī Muḥammad Ṭāhir. It is clear, however, both from the close mutual resemblance of the two works and from the fact that they contain identical passages introduced by the word اقول, that they are both by the same author. That the author, moreover, is Ghulām Naqshband is evident from the fact that on fol. 63*b* the *Tafsīr Anwār al-Furqān* is referred to as a work of the author's own.

Ghulām Naqshband Lakhnawī, who died in 1126/1714 (see no. 1127), wrote a commentary on a quarter of the *Qur'ān* entitled *Anwār al-Furqān*, annotations on this commentary, commentaries on some sūrahs of the *Qur'ān*, a commentary on *al-Qaṣīdah al-Khazrajīyah* (referred to on fol. 82*a* of this manuscript) and other works: see *Subḥah al-marjān* 78, *Ḥadā'iq al-Ḥanafīyah* 435, Raḥman 'Alī 158.

The first of these two commentaries is complete and occupies foll. 1–90, the second is defective and breaks off before the conclusion of the notes on verse 87. The greater part of the material in both is identical. The Qur'ānic passages commented on are introduced by the words قوله تعالى, al-Baiḍāwī's words by قوله. Neither of these commentaries has anything in the shape of a preface prefixed, and the first, in which there occur references to explanations already given in Sūrah II, is evidently part of a commentary embracing more than this one sūrah.

Beginning of the first commentary:

سورة الاعراف مكية وهى مايتان وخمس ايات شامى بصرى وست حجازى كوفى اختلافها خمس ايات المص كوفى ... ووجه نظم السورتين ان سورة الانعام حجاج مع المشركين وبيان حقيقة التوحيد وبطلان الكفر ووعد المومنين ووعيد الكافرين وسورة الاعراف بيان نجاة المومنين وتحقيق الوعيد والعقوبة على الكافرين سيما الخاتمة والفاتحة اذ نظمهما الوعد والوعيد والانذار والتذكير بسم الله الرحمن الرحيم المص كتاب التنكير للتعظيم اى كتاب كامل قوله خبر مبتدأ محذوف الخ ذكر صاحب الكشاف الاول وههنا وجه ثالث وهو الابتداء وانزل خبره انزل اليك صيغة المضى ولم ينزل كله تنزيل للمنتظر منزلة الموجود الخ

End:

وقيل يصلون تعبير بالجزء الاعظم فما تقرر ان وجوب السجدة فى غير سجدة الصلوة فمختص بالناس

Beginning of the second commentary:

قوله سورة الاعراف مكية الخ وجه المناسبة بين السورتين ان خاتمة الاولى وعد ووعيد وفاتحة الثانية انذار وتذكير وبيان اهلاك القرون الخالية والقرى الماضية قوله خبر مبتدأ محذوف الخ اقول يحتمل ان يكون مبتدأ والتنوين للتعظيم وانزل خبره ثم صيغة المضى ولم نزل [*sic*] كله تنزيل للمنتظر منزلة الموجود قوله متعلق الخ فيه فصل بالمعطوف او بالشرطية الخ

Foll. 8 and 9 should be transposed. Foll. 24–25*b* are a duplication of foll. 21*b*[18]–23. A leaf is missing between foll. 116 and 117.

1160

4221.—Foll. 272; $11\frac{1}{5} \times 7\frac{1}{10}$ in.; ll. 25; ugly nasta'līq; rubrications; written for Ākhūnd Shēr Muḥammad [Wilāyatī? see Raḥmān 'Alī 74[6]]; copyist, Wajīh al-Dīn; dated, Muṣṭafā-ābād commonly called Rāmpūr, 28 Rajab [of an unspecified year]; 19th century. [DELHI 13]

التفسيرات الاحمدية فى بيان الآيات الشرعية

al-Tafsīrāt al-Aḥmadīyah fī bayān al-āyāt al-shar'īyah.

A commentary by Shaikh Jīwan (Aḥmad ibn Abī Sa'īd al-Lakhnawī) on those verses of the *Qur'ān* which form the bases for prescriptions of law, principles of jurisprudence and dogmas of theology. For similar works on the *Aḥkām al-Qur'ān* see no. 1151.

For biographical notices of the author see *Subḥah al-marjān* 79, Raḥmān 'Alī 45, Hidāyet Ḥusain in *Ency. Isl.* sub Djīwan, cf. also Loth 316.

The Emperor Aurangzēb admitted him to his court and received instruction from him. He died at Delhi in 1130/1717–8 and was buried at his native village of Amēṭhī, near Lucknow.

The author states in his preface and also in the colophon that he began to write the work at the age of sixteen in the year 1064 (1653–54) and completed it at the age of twenty-one in the year 1069 (1658–59). He adds in the colophon that he revised it at the age of twenty-seven in the year 1075 (1664–65). According to the colophon the work was begun, completed and revised in the village of Amēṭhī. The author mentions in his preface more than a score of works from which he derived his material. He refers at the end of his preface in laudatory terms to the reigning Emperor Muḥyī 'l-Dīn Muḥammad Aurangzēb 'Ālamgīr.

Beginning:

الحمد لله الذى انزل على عبده الكتاب وفصّله تفصيلًا ... وبعدُ فانّ انفعَ المطالب حالًا ومالًا ... هو المعارف الدينية الخ

The first verse commented on is II 27, the notes on which begin as follows:

ففى مسئلة ان الاباحة اصل فى الاشياء قوله تع هو الذِىْ خلَقَ لكُمْ مَا فى الاَرْضِ جميْعًا ثم استوَىَ اِلَى السَّمَاءِ فَسَوّيهُنَّ سَبْعَ سَموَاتٍ وهُوَ بِكُلِّ شَىْ عَلِيْمٌ هذه بيان نعمة يخاطب بها الكفار او المؤمنون او كلاهما واللام فى لكم للانتفاع والمعنى خلق جميع ما فى الارض لِانتفاعكم فى دنياكم باستنفاعكم بها فى مصالح ابدانكم وفى دينكم بالاستدلال والاعتبار الخ

On the margins are notes of which the majority are derived from the author himself.

For other manuscripts see Āṣafīyah I p. 532, nos. 97 and 300, Loth 116 (Sūrahs I–XVI 77).

An edition was printed partly at the Ṭibbī Press and partly at the Ikhwān al-ṣafā' Press, Calcutta, in 1263/1847.

1161

4222.—Foll. 313; $11\frac{1}{5} \times 7\frac{1}{5}$ in.; ll. 21; clear nasta'līq; rubrications; slightly worm-eaten and water-stained; early 19th century. [DELHI 14]

Al-Tafsīrāt al-Aḥmadīyah fī bayān al-āyāt al-shar'īyah.

Another copy of the same work. It is slightly defective at the end, the last words being

وانحر البدن التي هي خيار اموال العرب وتصدق على المحاويج مخالفة لمن يمنع الماعون او صل صلاة عيد الضّحى وانحر

These words occur in the explanation of Sūrah CVIII (p. 613, l. 15 in the printed text), which is the last passage commented on.

1162

4223.—Foll. 163; $10\frac{9}{10} \times 6\frac{2}{5}$ in.; ll. 15; poor nasta'līq; original text overlined; no rubrications; a few marginal notes and corrections; dated Thursday, 2 Dhū 'l-Qa'dah 1265/1849. [DELHI 22]

حاشية محمد فضل الله على تفسير الفاتحة للسيالكوٹى

Ḥāshiyah Muḥammad Faḍl Allāh 'alā Tafsīr al-Fātiḥah lil-Siyālkōṭī.

An interwoven commentary by Muḥammad Faḍl Allāh on the commentary of his maternal uncle, 'Abd Allāh ibn 'Abd al-Ḥakīm Siyālkōṭī, on Sūrah I.

'Abd Allāh was the son of the well-known author of annotations on the beginning of the *Anwār al-tanzīl* (see no. 1122) and on other works (see Ellis I 35, 36).

Muḥammad Faḍl Allāh gives some information about himself in his preface and colophon. When he was only five years

old, his birthplace Sirhind was attacked by a hostile force and his father was killed. His mother and he then came under the protection of her brother, ʻAbd Allāh ibn ʻAbd al-Ḥakīm at Siyālkōṭ.

This supercommentary was completed in Dhū 'l-Ḥijjah 1114/1703, the work having occupied ten months.

Beginning:

الحمد لله الذي جعل الشمس ضياء والقمر نورا ...
وبعد فيقول المفتقر الى الله محمد فضل الله ان
مقدمة التفسير بل تفسير المقدمة للشيخ الحافظ
الاجل .. مولانا واستادنا مقرب جناب الاله المولوى
عبد الله متن متين وسحر مبين الخ

The actual commentary begins on fol. 2*b* as follows:

الحمد لله الذى نزل الكتاب اى القران على عبده
محمد صلى الله عليه وسلم نجما نجما على حسب
المصالح بالحق متعلق بنزل او بقوله هدى الخ

End:

اصاب فى ذلك الظن واخطا المهاجرون والانصار من
الصحابة الابرار رضوان الله عليهم اجمعين فى قولهم
انهما من القران وبالجملة المسلة من المشكلات محل
تامل وتدبر وتفكر هذا ما قصدت ايراده من حل هذا
المتن المتين ... ووفقت لاتمامه واختتامه صبيحة يوم
الخميس او [?] عشرين ذى الحجة سنة الف ومائة واربعة
عشر من الهجرة النبوية ... وانا الفقير محمد فضل الله
شاكرد وخواهر زاده مولوى عبد الله قدس سره ...
تمت تمام شد تفسير سورة الفاتحة بروز پنجشنبه تاريخ
دويم ماه ذيقعد (altered apparently from شوال) سنة
١٢٦٥ هجرى

For a copy of ʻAbd Allāh ibn ʻAbd al-Ḥakīm's commentary on Sūrah I see Loth 113.

1163

4302.—Foll. 361; $12\frac{3}{5} \times 8\frac{2}{5}$ in.; ll. 21–31; ugly nastaʻlīq; rubrications; slightly worm-eaten; water-stained; autograph. [DELHI 62]

مجمع التأويل فى أسرار التنزيل

Majmaʻ al-ta'wīl fī asrār al-tanzīl.

Sūrahs I–XVIII and LXXVIII–CXIV.

An incomplete autograph copy of a commentary by Aḥmad ibn Muḥammad Qāsim ibn Muḥammad Nadhīr al-Quhundūzī al-Dihlawī. Of the five parts into which the commentary was divided only three now remain.

The author, who was a member of the retinue of Bahādur Shāh (b. 1643, acc. 1707, d. 1712), says that the commentary on Sūrahs LXXVIII–CXIV was undertaken first and completed at Peshawar on 27 Ramaḍān 1114 [1703] (colophon fol. 361*a* and note *ibid.*), that on Sūrahs I–V was begun at Peshawar in Dhū 'l-Ḥijjah 1114 (note on fol. 3*a*), and that on Sūrahs VI–XVIII was begun at Khwurd Kābul on 21 Jumādā II, 1116 [1704] (notes on foll. 159*a* and 159*b*) and finished at Peshawar on 10 Muḥarram 1117 [1705] (notes on fol. 324*a*). He says (note on fol. 361) that he was present at the battle between Muḥammad Aʻẓam Shāh and Bahādur Shāh near Akbarābād [18 Rabīʻ I, 1119/18 June, 1707] and fully expected to die and leave the commentary unfinished, but that on the conclusion of hostilities he devoted himself to the two remaining parts [i.e. Sūrahs XIX–LXXVII] and completed them at Ajmēr in Dhū 'l-Ḥijjah 1120 [1709].

Foll. 1*b*–2*b* contain a rough draft of the beginning of the work which was no doubt intended to be superseded by the revised version given on fol. 3*b* seq. The scope of the commentary is stated as follows in a note on fol. 3*a* (cf. a similar note on the last page):

قد بين فى هذ التفسير التركيب والعلم المعانى
والمذهب الحنفية وبعض المذاهب المختلفة من
الايمة الثلثة اعنى الشافعى والمالك واحمد الحنبل

وبين المذهب الصوفية ايضًا وقد كمل هذا التفسير فى
البيان وقد اتي بالاحاديث ايضًا في اكثر المواضع
واحتوى فى البيان للبيضاوى والمدارك ولمعالم التنزيل
والجلالين وللتفسير الحسينى ولغيرها ايضا والمولف
حنفيّ المذهب واحتوي للقراءة ايضًا من السبعة المتوترة
بل فى بعض الموضع من العشرة

Beginning:

الحمد لله الذى خلق السموات والارض وجعل فى
كل واحد منها العالمين وخلق الجماد والنبات والحيوان
وخصص من هؤلاء الانسان ... وبعد فان علم التفسير
هو اعظم برهانا وارفع شانا ... ولطال ما حدث قلبى
بالتاليف فى التفسير والتاويل فى اسرار التنزيل مشيرا
الى المذهب الحنفية ... وقد الّفتُ قبل هذا تفسير الجزء
الاخير من الكتاب وها انا الآن اشرع من الابتداء بعد
الاستخارة مستعينا للملك الوهاب فى كل هذا الباب
فى سنة الف وماية واربعة عشر ... ومسميا بمجمع
التاويل فى اسرار التنزيل وعليه التوكل واليه المرجع
والماب سورة الفاتحة مكية ومدنية وهى سبع ايات
بالاتفاق اعلم انهم قد اجمعوا على ان ما بين الدفتين
كلام الله الخ

The last part begins on fol. 325*b* as follows:

الحمد لله الذى انزل على عبده الكتاب وجعل
الشمس ضياءً والقمر نورا وقدره منازل لتعلموا ... عمّ
يتساءلون قرء يعقوب عمه بهاء السكت الخ

1164

4303.—Foll. 88; $8\frac{1}{5} \times 4\frac{3}{5}$ in.; ll. 14, $2\frac{7}{10}$ in. long; ruled and gilt borders; very fair naskhī; rubrications; illuminated heading on fol. 1*b*, gilt interlineations on foll. 1*b* and 2*a*; somewhat worm-eaten; copyist, Ghulām Muḥyī 'l-Dīn Lāhaurī; dated, Thursday, 17 Ṣafar (of an unspecified year); 18th century. [DELHI 52]

زهرة روضة النعيم فى تفسير بسم الله الرحمن الرحيم

Zahraḥ rauḍaḥ al-na'īm fī tafsīr Bism Allāh al-Raḥmān al-Raḥīm.

A Shī'ite commentary on the *Basmalaḥ* by Muḥammad 'Alī ibn Faḍl 'Alī Khān entitled Faḍl 'Alī Khān, completed at the beginning of Ṣafar 1132/1719.

The author states in his preface that having since his childhood been devoted to the study of the *'ulūm* and having come across no commentary on the *Basmalaḥ* he decided to compose a commentary in which it should be considered from the point of view of twelve different *'ulūm*. The work is divided into a *muqaddimaḥ*, twelve *rauḍāt* and a *khātimaḥ*. Each *rauḍaḥ* is concerned with a particular *'ilm* as follows: (1) *al-lughaḥ*, (2) *al-ṣarf*, (3) *al-naḥw*, (4) *al-ma'ānī*, (5) *al-bayān*, (6) *al-badī'*, (7) *al-ḥikmaḥ al-naẓarīyaḥ*, (8) *al-kalām*, (9) *al-manṭiq*, (10) *al-uṣūl*, (11) *al-fiqh*, (12) *al-riyāḍī*.

Beginning:

اَلحَمدُ لِلهِ الَّذِى نَوَّرَ مَطَالِعَ اَفْلَاكِ قُلُوْبِنَا بِاَقْمَارِ لِسْمِ
اللهِ الرَّحْمٰنِ الرَّحِيْمِ ... وبعد فيقول افقر العباد الى رحمة
الله المنّان ابن فضل عليخان محمد على المخاطب
بفضلعليخان الخ

There are a few marginal notes derived from the author himself.

1165

4304.—Foll. 1–5 *a*; $9\frac{4}{5} \times 5\frac{4}{5}$ in.; ll. 16 or 17; poor, unvocalised nasta'līq; worm-eaten; dated Monday, 10 Rabī' II, 1196/1782. [DELHI Persian 27 *a*]

Two short exegetical works by Muḥammad 'Alī ibn Abī Ṭālib ibn 'Abd Allāh ibn 'Alī al-Zāhidī al-Jīlānī, who is better known as a Persian writer by the *takhalluṣ* Ḥazīn. He was born at Iṣfahān in 1103/1692, settled in India in 1146/1734 and died at

Benares in 1180/1766, see Rieu 372*b*, G.I.P. II 310, Ethé 677, *Ency. Isl.* II 298, etc.

I. Foll. 1–4*b*[1]. A commentary on Sūrah XXIV 35 composed in 1140 at Mashhad. The title, which does not occur in this copy owing to the omission of the preface, is *Shajarah al-Ṭūr fī sharḥ Āyah al-Nūr*.

Beginning:

قال الله سبحانه وتعالى الله نور السموات والارض... والله بكل شیء عليم الله نور السموات والارض اى الله ظاهر فى السموات والارض وما فيها وما بينها بذاته ووجوده مثل نوره مشتعل فى المشكوة والقناديل المسوّاه من الزجاجة مظهر بذاته لما عداه من الموجودات القابله للوجود الخ

End:

وعلى هذا يكون المراد بالنار نار الجهل ونار فتنة المعاندين لال محمد صلى الله عليه واله وسلم والى هنا اقطع الكلام راجيا من الله التوفيق لما اردت بيانه من الاية اللاحقة والكلام فيها فانه خير موفق ومعين وكنت مسئولا احوج المربوبين الى الله تعالى محمد المشتهر بعلى ابن ابى طالب بن عبد الله بن على الزاهدى الجيلانى فى عام الاربعين بعد المائه والالف من الهجرة المباركة حين اقامتى بمشهد طوس مولاى الرضا عليه التحيه والثناء حامدا لله وحده

II. Foll. 4*b*[1]–5*a*.

اللمعة [من؟] مرآة الله فى شرح آية شهد الله

al-Lamʿah [min?] mirʾāh Allāh fī sharḥ Ayah Shahida ʾllāh.

A commentary on Sūrah III 16 composed at Ardabīl in 1139.

Beginning:

الحمد لله لملهم الحمد والشكر لواهب الشكر حمدا دايما متواليا...وبعد قد وصلنى يا اخى كتابك الذى سالتنى فيه عن آية الشهادت وها انا اتيتك بلمعة بارقة ترشدك الى الحقيقة...فاعلم ان التوحيد الصرف المنزه عن شائبة توهم الغير...هو القول بانه واحد فقط لا شهادتنا له الخ

End:

والانقياد له فى كل ما حكم وقضى فبصر [*sic*, for فتبصر] فان هذا التفسير قلّما يوجد فى كتاب او دفتر ولله الحمد اولا وآخرا وسمته اللمعة مراه الله فى شرح اية شهد الله...وكتب هذه الاسطر محمد المدعو بعلى اللاهجى عفى عنه فى بلدة اردبيل حفت بالامان عام ١١٣٩ سـه عند توجهى الى خراسان وصلّى الله...قد وقع الفراغ من تسويده يوم الاثنين عاشر ربيع الثانى سنة ١١٩٦

For other copies of these two works see Ethé 1904 and Ivanow-Curzon 752 (3) (4).

1166

4305.—Foll. 130; 11 × 6 $\frac{7}{10}$ in.; ll. 25; inelegant but fairly clear nastaʿlīq, except Qurʾānic passages and foll. 1–5 and 47–50, which are in naskhī; numerous red and black overlinings; frequent marginal corrections; much worm-eaten; 18th century. [Delhi 21 *bis*]

Part of an unidentified commentary on the *Qurʾān* extending from Sūrah XXXVIII 11 to CXIV.

The last leaf is missing and of the colophon only the first few words remain.

The notes on each sūrah usually end with some such words as

وختم السورة بهذه الآية من حسن المختم[1] (ولله الحمد على ذلك)

These are as a rule followed immediately by some words indicating the connexion of the sūrah with that which follows, e.g.

ثم ان ربط سورة العلق بسورة التين كونهما فى خلق الانسان

None but very early authorities (the Seven Readers, Abū Ḥanīfah etc.) seem to be mentioned by name in the rare passages in which authorities are mentioned at all.

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[1] This word occurs throughout, but is perhaps a mistake for المختتم.

Beginning:

موسى ثم وصف فرعون بقوله ذو الاوتاد ذو الملك
الثابت بالاوتاد او ذو الجموع الكثيرة سموا بذلك لان
بعضهم يشد بعضا كالوتد يشد البناء وقيل نصب اربع
سوارٍ وكان يمد يدى المعذب ورجليه عليها ويضرب
عليها اوتادا ويتركه حتى يموت الخ

Sūrah XLI:

سورة السجدة وربطها بسورة المومن من جهة
اشتراكهما فى المفتتح الا انه اورد فى مقام العزيز
العليم الرّحمن الرحيم ليشعر بكونه تعالى منعما فى
الدنيا والآخرة وهى مكية وايها ثلث او اربع وخمسون
بِسْمِ اللّٰه الرَّحْمٰن الرَّحِيْم حم ان جعلته مبتدا فخبره
تنزيل من الرَّحمن الرَّحيم وان جعلته تعديد الحروف
فتنزيل مبتدأ لتخصصه بالصفة وخبره كتاب الخ

End:

اى يوسوس فى صدورهم من جهة الجن ومن جهة
الناس والحمد لله رب العالمين واعلم ان اى القران
ستة آلاف ومائتان وسبع واربعون آية وكلماته سبعون
الفا... وحروفها ثلثمائة الف واحدي وعشرون الفا وخمس
مائة وخمس وثمانون حرفا

Colophon (the last word is the catch word):

وقد اتفق اتمام تعليق سواد

1167

4276.—Foll. 21 *b*–38 *a*; $10\frac{4}{5} \times 6\frac{1}{5}$ in.; ll. 25; good bold nasta'līq; titles of sūrahs in red ink, Qur'ānic passages overlined in red (from fol. $32 b^{16}$ to 34 *b* the titles of sūrahs are in large black letters overlined in red, and from $32 b^{3}$ to $33 b^{18}$ the passages annotated are in red); a few marginal notes and corrections; slightly worm-eaten; copyist, Ḥasūr Allāh (ibn 'Abd al-Ghafūr, see fol. 68 *b*); dated Thursday, 21 Ṣafar 1182/1768. [DELHI Persian 25]

فتح الخبير بما لا بد من حفظه فى علم التفسير

Fatḥ al-Khabīr bi-mā lā budd min ḥifẓih fī 'ilm al-tafsīr.

Concise annotations (in Arabic) on the *Qur'ān*, consisting for the most part of explanations of the less familiar words occurring therein, together with brief statements concerning the circumstances which led to the revelation of particular sūrahs or passages. The work forms the fifth and last chapter of *al-Fauz al-kabīr*, a Persian treatise on the principles of Qur'ānic exegesis by Walī Allāh Dihlawī (d. 1176/1762–3, see *Ency. Isl.* I 971), but, as the author states, it has been given a separate preface [and title] so that it may, if desired, be copied as an independent book. The rest of *al-Fauz al-kabīr* precedes it in this manuscript.

The author states that the explanations are traditional and are derived for the most part from 'Abd Allāh ibn 'Abbās, mainly through the medium of Ibn Abī Ṭalḥah, but in some cases through al-Ḍaḥḥāk and Nāfi' ibn al-Azraq. Further explanations are derived from al-Bukhārī's *Ṣaḥīḥ* and other sources. Statements concerning the *asbāb al-nuzūl* are derived from al-Bukhārī, al-Tirmidhī, and al-Ḥākim [i.e. Muḥammad ibn 'Abd Allāh Ibn al-Baiyi', see Brockelmann I 166].

Beginning:

باب پنجم در ذکر جمله صالحه از شرح غریب قران
و اسباب نزول آن که مفسر را حفظ آنقدر ضرورست
و خوض در تفسیر بدون حفظ آن ممنوع و محظور
و این باب بخطبه علیحده شروع کرده شد تا رساله
باشد مستقل اکر کسی خواهد جدا نویسد. وللناس
فيما يعشقون مذاهب. بسم الله الرحمن الرحيم الحمد
لله الذى انزل القران شفاء ورحمة للمومنين... اما بعد
فيقول العبد الضعيف ولى الله بن عبد الرحيم... هذه
جمله من شرح غريب القران من اثار حبر هذه الامة
عبد الله بن عباس رضى الله عنه من طريق ابن ابى
طلحة عنه وكملتها بطريق الضحاك عنه كما فعل ذلك
شيخ مشايخنا الامام الجليل جلال الدين السيوطى
فى كتابه الاتقان... وسميتها فتح الخبير بما لا بد من

حفظه فى علم التفسير والحمد لله ... من سورة الفاتحة
الحمد لله الشكر لله رب العالمين مالك المخلوقات
كلها الرحمن الرحيم اسمان من الرحمة الخ

End:

فاذا ذكر الله ذهب واذا لم يذكر الله ثبت فى قلبه
وهذا اخر ما اردناه فى الرسالة المسماة بفتح الخبير الخ

For other manuscripts see Āṣafīyāh I p. 550, Cairo I 200.

For a lithographed edition see Ellis II 750 (Lucknow 1289/1872).

For editions of *al-Fauz al-kabīr* see Ellis II 387 (Delhi 1297/1879 appended to Mu'īn al-Dīn al-Ṣafawī's *Jāmi' al-bayān*), *ibid.* 277 (Cairo 1880? on margin of al-Fīrūzābādī's *Sufar al-sa'ādah*, apparently lacking the *Fatḥ al-Khabīr*). Another was published at the Aḥmadī Press, Chunchurah (*anglice* Chinsura) in 1249/1833–4.

1168

4306.—Foll. 45–74*a*; $10\frac{4}{5} \times 6\frac{3}{10}$ in.; ll. 17; clear nasta'līq; titles of sūrahs in red, words annotated usually overlined in red (but as in the preceding manuscript the titles of Sūrahs 34–41 are in black (33 is in red overlined in black) overlined in red and the words annotated from Sūrah 32 to 42^{22} are in red without overlining); early 19th century.

[DELHI Persian 21]

Fatḥ al-Khabīr.

An incomplete copy of the same work (preceded by the rest of *al-Fauz al-kabīr*). The last note is on Sūrah LIX 9.

End:

فنزلت ويوثرون على انفسهم ولو كان بهم خصاصة

1169

4283.—Foll. 123*b*–$145a^4$; $8\frac{7}{10} \times 6\frac{3}{10}$ in.; ll. 15; poor but clear naskhī; slightly worm-eaten; early 19th century. [DELHI Persian 1145]

تفسير آية النور
Tafsīr Ayaḥ al-Nūr.

A commentary on the *Āyaḥ al-Nūr* (Sūrah XXIV 35) by Muḥammad Rafī' al-Dīn, the second son of the well-known 18th-century traditionist (Shāh) Walī Allāh Dihlawī (see no. 1167).

According to Raḥmān 'Alī he died in 1249/1833–4, but the *Ḥadā'iq al-Ḥanafīyah* gives the date 1238/1822–3.

His best known work is an Urdu translation of the *Qur'ān*, for which see Blumhardt's *Catalogue of Hindustani Manuscripts in the Library of the India Office*, nos. 6–8.

This commentary is divided into a *muqaddimaḥ* (fol. 124*a*), a *maqṣad* (fol. 125*a*), a *takmilaḥ* (fol. 129*a*) and a *khātimaḥ* (fol. 133*a*).

Beginning:

الحمد لله الذى اضاء الخلق بنوره ... اما بعد فيقول
العبد المسكين محمد رفيع الدين ... من انفس ما
يتنافس فيه اصحاب التفكر والشعور ... تاويل آية النور الخ

End:

فهذا ما تيسر ايراده فى الحالة الراهنة ويستنبط منه
بالتركيب والقياس وجوه كثرة [sic] وفى الضمير وجوه
كففت اللسان عنها حيث لم يكن المقصود بذل
المجهود ... ثم استغفر الله من طغيان القلم واللسان ...
واصلى على حبيبه محمد الخ

1170

4307.—Foll. 418; $11\frac{1}{5} \times 6\frac{4}{5}$ in.; ll. 21; poor nasta'līq; rubrications; marginal notes; 19th century. [DELHI Persian 881]

زبدة الوعظ ولقبش تفسير كريمى است
Zubdaḥ al-wa'ẓ *or* Tafsīr i Karīmī.

Sūrahs I–II 4.

A commentary consisting of Friday addresses composed by Muḥammad Karīm Allāh Dihlawī, who is doubtless identical with the Maulawī Karīm Allāh Dihlawī

ibn Maulawī Luṭf Allāh Fārūqī, of whom a short notice is given in *Tadhkirah i 'ulamā i Hind*, p. 172. He is there said to have been a pupil of Shāh 'Abd al-'Azīz Dihlawī[1], of Rashīd al-Dīn Khān Dihlawī and of Muḥammad Kāẓim Dihlawī. As a Ṣūfī he was the disciple of Saiyid Āl i Aḥmad Mārahrawī. He died at the age of ninety on the 4th of Shawwāl 1291/1874. Raḥmān 'Alī says that he wrote numerous works but does not give the titles of any. Several are preserved in the Delhi Collection (see the Index to this Catalogue).

This commentary, as the author himself acknowledges (fol. 23*b*), consists almost entirely of extracts from other works[2]. A large proportion are in Persian. Prefixed to the commentary proper is an introduction divided into four *uṣūl*, each *aṣl* being sub-divided into a number of *'unwāns*. The *uṣūl* are as follows:

(١) فى بيان شمة من فضائل القران واساميه ومباحث حدوثه وقدمه والتكلم والسماع Fol. 2*b*.

(٢) فى بيان جامعية القران وكيفية استخراج علوم[*sic*] الدينية منه Fol. 4*b*.

(٣) فى ذكر الالفاظ التى متداولة بين المفسرين Fol. 8*a*.

(٤) فى فوائد متفرقة Fol. 12*a*.

The *'unwāns* into which the fourth *aṣl* is sub-divided are:

(1) فى بيان جمع القران (2) فى شرف علم التفسير

(3) فى بيان اعجاز القران

(4) فى بيان افضلية بعض السور والاية على بعض الاخر [*sic!*]

(5) فى شرائط التدبر والتفكر فى الفاظ القران ومعانيه

(6) فى ذكر اشارات العرفاء وحقائق الاولياء

These are followed by a long extract from the *Itqān* of al-Suyūṭī.

The actual commentary is divided into *majālis*, of which the first (fol. 24*b*) is headed

[المجلس] الاول بكرة الجمعة سابع عشر من جمادى الاول سنة الف ومائتين وخمس واربعين

The next nine *majālis* are numbered and (except in the case of no. 2, where the date seems to have been accidentally omitted) assigned to particular Fridays (13th, 21st, and 28th Jumādā II, 6th, 12th, 19th, and 26th Rajab, and 4th Sha'bān). Thenceforward the ordinal numbers and dates (except in the case of no. 11, which is assigned to Sha'bān, without mention of a particular day) are omitted. After fol. 147 even the word المجلس is omitted.

A particular Qur'ānic verse or phrase usually forms the subject of several successive *majālis*. Some of the *majālis* are entirely in Persian.

The remarks on Sūrah I begin on fol. 48*a*, those on Sūrah II on fol. 232*a*.

Beginning:

الحمد لله الذى هدانا طريق التاليف والتفسير... فاعلم ان بعض السامعين الوعظ وبعض المستعلين [*sic*] ما يقراء سالنى ان اكتب الذى يُبيّن [?] ويقال ويواعظ عند الناس يوم الجمعة فاعرضت وبينت [?] الشغل وعدم الفرصه فاذا كان الحاح من جانبهما كنت كتبت جميع الوعظ لهما بدون التعمق والتدبر... ولهذا وقع اكثر الغلط فى العبارة فارجو من كرام الناس ان لا تواخذ عليه فالاول شرعت فى عبارة الفارسى فبعضهم قالوا لو بيّن بعبارات الكتب لكان انسب سواء كان بعبارة العربى او بالفارسى فلهذا كنتُ الفت [here follows an illegible word] بعبارة العربى وقد كتب هذا العبد النحيف ايضا بالعربى وترجمت فى الاكثر الفارسية بالعربية فالان قصدى قبل الوعظ ذكر موضوع علم التفسير الخ

End:

فلذا قال الله تعالى اولئك على هدى من ربهم واولئك هم المفلحون اللهم اصلح لنا بالنا بحرمة نبى واصحابه وال نبينا الخ

---

1 That he was not the immediate pupil of Shāh 'Abd al-'Azīz but the pupil of a pupil is suggested by the following words which occur on fol. 228*b* of this MS.:

فى تفسير فتح العزيز من تصنيف شاه عبد العزيز استاد الاستاد لمولف هذا

2 The sources of the extracts are regularly specified.

Colophon:

تمّ تفسير زبدة الوعظ لفاتحة الكتاب وخمس ايات من سورة البقرة التى نزلت على خلاصة الانبياء... وافسّر بعده تفسير ان الذين كفروا سواء عليهم.. الى اخرها فى جلد الثانى من هذا الكتاب لو حصل الامان من الموت والموانع انشاء الله فالمرجو من المحصلين الخ

A table of contents is prefixed to the work (foll. 1–11*a*).

1171

4308.—Foll. 1–131; $11\frac{1}{2}\times7\frac{1}{10}$ in.; ll. 19 usually; bad nasta'līq; rubrications; possibly an autograph. [Delhi 27]

Zubdaḥ al-wa'ẓ *or* Tafsīr i Karīmī.

Sūrah II 185–286.

The continuation of the same commentary. The author explains that verses 4–184 of this sūrah are omitted because in the case of that part of the *Qur'ān* he took his *wa'ẓ* from the commentary of 'Abd al-'Azīz Dihlawī.

Beginning:

الحمد لله الذى علمنا بيان معانى القران... وبعد فيقول العبد العاصى محمد كريم الله ان علم التفسير ارفع شانًا وبنيانا [?] وافضل العلوم بيانا [?] فقصدت ان اجمع وعظى من كتب التفاسير والحكايات المفيده [?] والنكت [?] اللطيفه بعد اتمام تفسيرى المسمى بكريمى من الفاتحه الى اخر سيپاره الم ذلك الكتاب فبعده شرعت الوعظ من تفسير استاذى مولوى شاه عبد العزيز الشهير بتفسير العزيزى فلما ختمتُ التفسير استاذى الى ركوع وليس البر فبعده ما كان فشرعت فى تحرير من ركوع ويسالونك عن الاهلة فاتممت بعون الله الى اخر البقرة الخ

End:

واتممت الى اخر سورة البقره اللهم اغفرلى الخ

At the top of fol. 2*a* is the note:

شرعت فى جمادى الثانى سنة ١٢٦٤

1172

4309.—Foll. 291; $11\frac{1}{2}\times7\frac{1}{6}$ in.; ll. 18–25; poor nasta'līq; 19th century. [Delhi Persian 20]

غاية النصيحة لاهل الايمان

Ghāyaḥ al-naṣīḥaḥ li-ahl al-īmān.

Annotations on selected passages of the *Qur'ān*, from Sūrah XXXVI verse 77 to Sūrah CXIV, extracted by the same Muḥammad Karīm Allāh from *al-Tafsīr al-kabīr* (i.e. *Mafātīḥ al-ghaib* by al-Rāzī, see Brockelmann I 506) and other works both Arabic and Persian.

In the top left-hand corner of fol. 1*a* are the words:

هذه قطعة من ملتقات [*sic*] الكتب من تاليف محمد كريم الله

In the middle of the top margin are the following (which are perhaps intended as a continuation of those in the corner):

المسمى غاية النصيحة لاهل الايمان

and at the bottom of the last page of the text is the sentence:

تمت ملتقط الكوامل [*sic*] من تاليف محمد كريم الله

On two of the fly-leaves there is a table of contents.

Beginning:

بعد الحمد والصلوة على سيد الانام هذا نبذ من اللطائف والنكات والقصص والحكايات جمعتُ من الكتب الشهيرة وهذا من عجائب الوقت الذى يفسر القران ويوعظ للعوام والخواص والاقران نقلت عبارة الكتب بعينها وليس لى دخل الا الالتقاط فى سورة يس او لَم ير الانسانُ انّا خلقناه من نُطْفة... فاعلم ايها الطالب ان الانسان اشرف المخلوقات ووَضَعَ فيه صفاتَه الثمانية الخ

End:

يعنى اندر رهِ دين رهبر تو قران بس ست تمم هذا البيان من سوره يس الى اخر القران

There are numerous marginal indications of the nature of the subject matter.

1173

4310.—Foll. 178–180; $8\frac{3}{4} \times 6\frac{1}{10}$ in.; ll. 13; poor nasta'līq (same hand as other works of Karīm Allāh in the Delhi Collection); 19th century. [DELHI Persian 208]

Ṣūfistic annotations on Sūrah XII 103–XIII 4.

It is possible that these notes, one or two of which are in Persian, were written and collected by Muḥammad Karīm Allāh Dihlawī (see no. 1170), the author of several theological tracts contained in this volume. They are headed تفسير فى التصوف and are defective at the end.

Beginning:

ذلك من انباء الغيب نوحيه اليك تا كه تو خبردار كنى عاشقين ومحبين ما را الخ

1174

4311.—Foll. 97–104; $8\frac{2}{5} \times 6$ in.; ll. 15–16; poor nasta'līq; 19th century. [DELHI Urdu 17]

Annotations on a number of Qur'ānic passages from Sūrah V 18 to Sūrah VII 55, defective at the end and doubtless at the beginning also.

Beginning:

قوله تعالى يبين لكم كثيرا مـا [*sic*] كنتم تخفون وقال فيها قد جاءكم رسولنا يبين لكم على فترة من الرسل فان قيل هلَّ نقر الثانية بلما ولا ام وجب لكل ما تبعه منقُوْلٌ [*sic*!!] الخ

End:

الامر بالدعاء والتضرع وتعلق

C. GLOSSARIES.

1175

3794.—Foll. 24–146; $7\frac{1}{2} \times 5\frac{1}{2}$ in.; ll. 16 except foll. 1–33 which have 21, foll. 34–38 which have 17–20, and foll. 144–6 which have 17; the major part is written in good, bold, largely vocalised and carefully written, naskhī of the 14th century, foll. 144–6 (written by Muḥammad ibn Jānim al-Muḥammadī and dated 20 Dhū 'l-Ḥijjah 852/1449) are in good vocalised naskhī of a smaller size, the more modern supplies (of the 17th and 18th centuries) are in clear unvocalised or sparsely vocalised naskhī; marginal notes in the older part of the manuscript; rubrications; water-stained. [Purchased 13 July 1909]

تفسير غريب القرآن.

Tafsīr gharīb al-Qur'ān.

A concise dictionary of the less familiar words occurring in the *Qur'ān* by Ibn 'Uzair al-Sijistānī (Abū Bakr Muḥammad ibn 'Uzair al-Uzairī who died in 330/941–2 according to *Bughyah al-wu'āh* 73[4]. Cf. Brockelmann I 119, where the name of the author is given as Abû Bekr M. b. 'Omar b. A. (b. al [*sic*] 'Uzair), apparently on the sole authority of the Leyden manuscript).

The author, who is said to have spent fifteen years on this work, was a pupil of the more celebrated Abū Bakr ibn al-Anbārī who was himself a pupil of Tha'lab. Whether his name was ابن عزير or ابن عزيز (i.e. Ibn 'Uzaiz, not Ibn 'Azīz, if we may believe the *Tāj al-'arūs*) has been a subject of dispute for centuries. For further information on this subject see Rieu's Brit. Mus. Suppt. 130.

The work itself contains nothing in the shape of a title apart from the words *Tafsīr gharīb al-Qur'ān*, which occur at the beginning, and it is frequently referred to simply as *Gharīb al-Qur'ān* (cf. *Nuzhah al-alibbā'* 386[6], *Fihrist* p. 35[5], but in the title-pages or colophons of some manuscripts it is given the title *Nuzhah al-qulūb fī tafsīr gharīb al-Qur'ān*, while al-Suyūṭī (?) in the preface to his adaptation of the work (*Nuzhah al-khāṭir wa-surūr al-nāẓir*, see Ahlwardt I 695) calls it *Nuzhah al-qulūb wa-farjah al-makrūb*, and one of the Paris manuscripts bears the title *Nuzhah al-qulūb fī tafsīr kalām 'Allām al-ghuyūb*. Ḥājjī Khalīfah (IV 8144, but without title IV p. 331) calls it العزيز فى غريب القران [read العزيزى? cf. Leyden IV p. 17]. The title-page of this manuscript bears the words

تفسير غريب القران على حروف المعجم لابن عزيز السجستانى رحمه الله امين

The words are not given under their roots, but for the most part in the precise form in which they occur in the *Qur'ān*. Words beginning with the same consonant and succeeding short vowel are grouped together in chapters with headings such as باب التاء المفتوحة, باب التاء المضمومة, and باب التاء المكسورة. Within these chapters they are arranged in the order in which they occur in the *Qur'ān*. Thus the explanation of طمست, which occurs in Sūrah LXXVII 8, must be sought in the باب الطاء المضمومة after the word طوبى, which occurs in Sūrah XIII 28.

Beginning [supplied]:

قال ابو بكر محمد بن عزير السجستانى رحمه الله
الحمد لله والصلاة على سيدنا محمد واله الظاهرين
هذا تفسير غريب القران الف على حروف المعجم ليقرب
تناوله ويسهل حفظه على من اراده وبالله التوفيق
الهمزة المفتوحة الم الحرف [sic] الهجاء التى فى اوايل
السور تعرف كل سورة بما افتتحت به الخ

Colophon [not original]:

تم الكتاب والحمد . . . وكان الفراغ منه عشرين من
سهر ذى الحجه سنه اثنين وخمسن وثمانمايه . . .
على يد العبد الفقير الى الله تعالى محمد بن جانم
المحمدى غفر الخ

For other manuscripts see Ahlwardt 684–94, Bānkīpūr Handlist 345 (A.H. 592), Būhār 216, Cairo I 184 (4 copies) 206, Casiri I 505, *Cataloghi* p. 207, Crispo Moncada 50, Cureton-Rieu p. 538*b*, de Slane 590–1, Leyden IV p. 17, Gotha 522–3, Rieu 130 (A.H. 480), Upsala 388, Uri I, and at least 12 of the Constantinople catalogues.

For two printed editions ((i) Būlāq 1295/1878 on margin of al-Mahā'imī's *Tabṣīr al-Raḥmān*, (ii) Arrah 1307/1889 etc. on margin of Ibn Kathīr's *tafsīr*), see Ellis II 272–3.

Fihrist 35[5], Ḥ. Kh. IV p. 331 (cf. no. 8144).

1176

4312.—Foll. 95 *b*–134; $7\frac{1}{2} \times 4\frac{9}{10}$ in.; ll. 13–14; clear, but unbeautiful, partially vocalised naskhī, enclosed within ruled coloured borders; the Qur'ānic words explained, the titles and numbers of sūrahs (written in the margin) and the marginal and other indications of the beginning of *ajzā'* are in red; slightly worm-eaten; dated 1197/1782–3; copyist, 'Alī ibn Ḥasan, a resident of Dār al-fatḥ. [DELHI Persian 113]

الكافية الموسية و الشافية النورية

al-Kāfiyah al-Mūsīyah wa-'l-Shāfiyah al-Nūrīyah

Brief explanations of the words and phrases in the *Qur'ān* which require elucidation. The author, Qāsim ibn Ḥamzah, states that the work was composed in 1114/1702–3 and that it is based on al-Baiḍāwī and the *Shams al-'ulūm*. The داعى وقته كليم الدين بن زكى الدين referred to in the preface was presumably an Ismā'īlī dignitary.

The heading

الكافية الموسية هذه لغة من لغات القران فى كل اسم

is written in red ink at the top of the first page and immediately afterwards the work begins as follows:

بسم الله الرحمن الرحيم الحمد لله الذى نزل
الفرقان على من ارسله بالهدى ليكون للعالمين بشيرا
ونذيرا . . . اما بعد فيقول المحتاج الى الله الفقير الحقير
قاسم بن حمزة ثبته الله على طاعة داعى وقته كليم
الدين بن زكى الدين طول الله عمره [there seems to
be an omission here] نكتا من مشكلات المعانى من
البيضاوى وشمس العلوم ليحفظها ذوو الالباب والحلوم
وسميتها الكافية الموسية والشافية النورية فى سنة اربع
عشر والماية بعد الالف من الهجرة [sic] النبى المختار
فبعده بسم الله الباء للمصاحبة الخ

End:

فى صدور الناس من الجنة اذا غفلوا عن ذكر ربهم
كالقوة الوهمية تم الرسالة بعون الملك الوهاب بخط
على بن حسن ساكن دار الفتح ١١٩٧ سنة هجرية فى قرية
اونيل حرسه الله تع

D. Mushkilāt al-Qur'ān.

1177

4208.—Foll. 72–113; $9\frac{3}{10} \times 6\frac{1}{10}$ in.; ll. 17; clear nasta'līq; worm-eaten; 19th century. [Delhi 75]

اسئلة القرآن واجوبتها

As'ilah al-Qur'ān wa-ajwibathā.

A fragment of a work belonging to the type usually called *as'ilah al-Qur'ān* or *mushkilāt al-Qur'ān*, of which the object is to explain away the difficulties, apparent inconsistencies, inaccuracies, etc. to be found in the *Qur'ān*.

That it is a fragment of the *As'ilah al-Qur'ān wa-ajwibathā* of Muḥammad ibn Abī Bakr ibn 'Abd al-Qādir al-Rāzī is rendered probable by the facts that (1) the questions are introduced by the words فان قيل and the answers by قلنا[1] (cf. Ahlwardt 706), (2) the author refers on fol. 88 *b*[14] to a work of his own entitled *Sharḥ gharīb al-Qur'ān* (a work by al-Rāzī on this subject is mentioned by Ḥājjī Khalīfah IV 331[8]), (3) he is later than al-Zamakhsharī, whom he mentions on foll. 80*a*, 97*a*, 99*b* and elsewhere.

Muḥammad ibn Abī Bakr al-Rāzī, the author of the *Mukhtār al-Ṣiḥāḥ* (see Rieu 850), the *Rauḍah al-faṣāḥah* (Rosen, Institut, no. 108) and of other works, flourished in the middle of the seventh century A.H., see Rieu 850 and Rosen, *loc. cit.*

For manuscripts of his *As'ilah al-Qur'ān* see Ahlwardt 706–8, Browne Suppt. 323, Cairo I 123 (5 copies), Casiri 1356–7, 1414–6, de Slane 623, 624 I, 625, Leyden 1673, Marsigli 71 (2), J.R.A.S. 1892, p. 504, no. 20 (?) and at least 19 of the Constantinople catalogues.

For a printed edition (on the margin of al-'Ukbarī's *Tibyān fī i'rāb al-Qurān*, Cairo, 1303) see Ellis II 13.

[1] This appears only from the catchwords on foll. 75 *b* and 96 *b*, the spaces for these and similar words having been always left blank, presumably in order that they might be filled in afterwards in red ink.

Beginning:

هم لفروجهم حافظون الا على ازواجهم [Sūrah XXIII 5]

Fol. 72*a* l. 4:

[فان قيل] كيف قال تعالى او ما ملكت ايمانهم و لم يقل او من ملكت ايمانكم مع ان المراد من يعقل [قلنا] لانه اراد من جنس العقلاء ما يجرى مجرى غير العقلاء وهم الاناث

End:

[فان قيل] كيف قال الله تعالى القيا [Sūrah L 23] والخطاب للواحد... [قلنا] فيه وجوه احدها ما قاله المبرد.. الثانى ان العرب اكثر ما يرافق الرجل منهم اثنين فكثر على السنتهم خطاب الاثنين فقالوا خليلى وصاحبى وقفا واسعدا ا [*sic*] عوجا ونحو ذلك قال الفراء سمعت ذلك من العرب كثيرا قال

Ḥ. Kh. I 733.

1178

4180.—Foll. 314–333; $11\frac{1}{10} \times 7\frac{1}{5}$ in.; ll. 19, $4\frac{7}{10}$ in. long; fairly clear, but incompletely pointed, nasta'līq; slightly worm-eaten; early 19th century. [Delhi 9*c*]

حل المشكلات فى ايقاع الوحل للفرق الوهّابيات

Ḥall al-mushkilāt fī īqā' al-waḥal lil-firaq al-Wahhābīyāt.

A similar work on the difficulties or questions which suggest themselves to a student of the *Qur'an* composed in the year 1230/1814–15 by Muḥammad Karīm Allāh, who is further particularised in the table of contents prefixed to the volume as Wā'iẓ Dihlawī (see no. 1170).

The difficulties are dealt with in the order in which they occur in the *Qur'ān* and the last relates to an expression in Sūrah II 232.

The words

حل المشكلات فى ايقاع الوحل للفرق الوهابيات,

which are written in the top left-hand corner of the first page, appear to be the title.

Beginning:

الحمد لله والصلوة على رسول الله اما بعد فيقول عبد [*sic*] الضعيف محمد كريم الله لما رايت بعض الناس يترددون [*sic*] فى ميدان اشكالات ايات [*sic*] القرانية بل يتحيرون ويتصعب الجواب عليهم جمعت الاشكالات والجوابات من كتب [*sic*] المتداولة مثل البيضاوى والكبير والمعالم والعزيزى والدر المصون فى علوم الكتاب المكنون للعلامة شهاب الدين احمد بن يوسف بن محمد بن مسعود بن ابراهيم الحلبى الشافعى النحوى وغيرها حتى يتيسر عليهم [و ?] على ساير المبتدين لا سيما ولدى محمد يوسف ومحمد يحيى صانهما عن شر فرق [*sic*] الحادثة فى سنة الف ومايتين وثلثين من هجرة نبى الحرمين وهو حسبى ونعم الوكيل الاشكال فان قيل اسم الله فى بسم الله الرحمن الرحيم مرتجل او مشتق والجواب [*sic*] من در المصؤن [*sic*] الصواب هو الاول الخ

End:

ذلك يوعظ به من كان منكم فان قيل لِم وُحّد الكاف فى قوله ذلك مع انه يخاطب جماعة والجواب المخاطب محمد صلعم والثانى هذا جايز فى اللغة والتثنية والجمع والتانيث ايضا جائز والقران نزل بالعبرتين [*sic*] جميعا قال ذلكما مما علمنى ربى [XII 37] وقال فذلكنّ الذى لمتنّنى فيه [XII 32] وقال يوعظ به [*sic*] وقال الم انهكما عن تلكما الشجرة [VII 71]

E. AL-NĀSIKH WA-'L-MANSŪKH.

1179

4172.—Foll. 16; $11\frac{9}{10} \times 6\frac{9}{10}$ in.; ll. 25; inelegant but clear nasta'līq; rubrications; apparently in the same hand as no. 1102, which is dated Ṣafar 1206/1791. [DELHI 61 *a*]

A treatise on the verses or parts of verses of the *Qur'ān* which are abrogated by others by an author who in this manuscript is called Abū 'Abd Allāh ibn Muḥammad ibn 'Abd Allāh ibn 'Alī al-Isfarānī [i.e. al-Isfarāyinī] but in no. 1180 Abū 'Abd Allāh ibn Muḥammad ibn 'Abd al-Qāhir al-Isfarānī.

Beginning:

الحمد لله مستحق الحمد لذاته وصفاته وهدانا لدينه واكرمنا باعزاز الرسل واجل الكتب واكرم الشرايع .. قال قاضى الامام ابو عبد الله بن محمد بن عبد الله بن على الاسفرانى رح وعلى اسلافه واعلم ان من اراد ان يتكلم فى معانى كتاب الله بعد ان يعرفها فيجب عليه ان يعرف الناسخ والمنسوخ الخ

The beginning of the first chapter is as follows:

فصل قال قاضى الامام ابو عبد الله بن محمد بن على الاسفرانى لما كان المفسرون سلكوا طريق هذا لعلم [*sic*] فاوردوا فيها ما ليس منها وخلطوا لاستثناء [*sic*] بالنسخ والنسخ بالاستثناء الخ

The author goes on to say that he has extracted the material for his work from the commentaries which he has read with his teachers, such for example as the commentaries of Muqātil ibn Sulaimān and al-Kalbī, which he read with Abū Isḥāq ibn Ibrāhīm ibn Muḥammad ibn 'Alī al-Isfarāyini, and other commentaries read with Ābū Bakr al-Ḥadīthī and Abū Bakr ibn Abī Sa'īd etc.

End:

سورة الكافرون آياتها ستة ليس فيها منسوخ الا حكم واحد وهو قوله تعالى لكم دينكم ولى دين ثم نسخ حكم الترك على دينهم بآية القتال وفى خمسة الباقية ليس فيها ناسخ ولا منسوخ تمت تمام شد

For other copies see Cairo VII 280, Nadhīr Aḥmad in J.A.S.B., N.S., XIII 1917 p. xci (Rāmpūr State Library).

1180

4313.—Foll. 37; $8\frac{1}{2} \times 5\frac{3}{5}$ in.; ll. 19; clear nasta'līq; slightly worm-eaten; 18th century. [DELHI 79]

Another copy of the same work.

Beginning:

الحمد لله مستحق الحمد لذاته وصفاته الذى هدانا لدينه واكرمنا باعز الرسل واجل الكتب واكمل الشرايع ... قال القاضى الامام ركن الاسلام ابو عبد الله بن محمد بن عبد القاهر الاسفرانى رحمه الله [opposite this name is written in the margin the name على العامرى] اعلم ان كل من اراد ان يتكلم فى معانى كتاب الله عز وجل وتفسيره بعد ان يعرفها فيجب ان يعرف الناسخ والمنسوخ الخ

End:

سورت [sic] الكافرون مكية وليس فيها منسوخ الا حكم واحد وهو قوله تعالى لكم دينكم ولى دين ثم نسخ حكم تركهم على دينهم بقوله تعالى اقتلوا المشركين سورة النصر مكية وليس فيها ناسخ ولا منسوخ .. سورت [sic] الفلق وسورت [sic] الناس والصحيح انها [sic] نزلتا بالمدينة والقصة فيها ان بنتى اللبيل [sic] بن اعصم اليهودى ... فحلت العقدة فقام رسول الله صلى الله عليه وسلم فكانما انشط من عقار وليس فى السورتين ناسخ ولا منسوخ قال القاضى الامام ابو رحمة الله محمد بن عبد الله بن على الغامرى [sic] رحمة [sic] ولجميع المومنين والمومنات والله اعلم بالصواب واليه المرجع والماب ∴

يلوح الخط فى القرطاس دهرًا وكاتبه رميم فى التراب

1181

4314.—Foll. 253 *b*–254 *a*; $9\frac{4}{5} \times 7\frac{1}{2}$ in.; ll. 26 and 15; clear naskhī; worm-eaten and otherwise damaged; 18th century. [DELHI 981 *b*]

A very brief work on the abrogating and abrogated verses of the *Qur'ān* by Saiyid 'Alī ibn Shihāb al-Dīn al-Hamadānī, a well-known saint, a member of the Kubrawī order and himself the founder of an order of Ṣūfīs. Having incurred the wrath of Tīmūr he fled from Hamadān and in 781/1379–80 settled in Kashmīr. He died in 786/1385, see *Nafaḥāt al-uns* p. 515, Raḥmān 'Alī 148, Arnold, *The Preaching of Islam*, 2nd ed., p. 292, Rieu, Pers. Cat. 447 *b*, Ethé 1850 etc.

Beginning:

[بسم الله الرحمـ]ـن الرحيم فى الناسخ والمنسوخ من ابيات القرآن من مولفات الامير الكبير السيد على الهمدانى قدس سره الحمد لله حق حمده والصلوة على خير خلقه اما بعد فيقول العبد الجانى على بن شهاب الهمدانى عفاله [sic] عنه بكرمه ووفقه لشكر نعمه فهذا ما جمعته من ناسخ القران ومنسوخه تذكرة للطالبين مستوفقا من الله ومستعينا به انه خير موفق ومعين من سورة البقرة كتب عليكم القصاص فى القتلى الايه قال سعيد بن المسيب والشعبى الخ

End:

ومن السور القصار سوره الكافرون منسوخه بايه القتال والله تعالى اعلم بالصواب ١٢

F. The Orthography of the Qur'ān.

1182

4315.—Foll. 52 *a*–92; $9\frac{3}{10} \times 5\frac{4}{5}$ in.; ll. 19; good naskhī; rubrications; slightly worm-eaten and water-stained; 16th century. [DELHI 86]

المقنع فى رسم مصاحف الامصار

al-Muqni' fī rasm maṣāḥif al-amṣār.

A slightly defective copy of the work of al-Dānī (Abū 'Amr 'Uthmān ibn Sa'īd, d. 444/1053, see M. Ben Cheneb in *Encyclopaedia of Islām* sub al-Dānī, Brockelmann I 407, Ḥājjī Khalīfah VI 12812) on the orthography of the *Qur'ān*.

For the sections into which it is divided see Ahlwardt 419.

Neither the title nor the author's name occurs in this copy.

Beginning:

الحمد لله الذى اكرمنا بكتابه المنزل ... هذا كتاب اذكر فيه ان شاء الله تعالى ما سمعته من مشيختى ورويته عن ايمتى من مرسوم خطوط مصاحف اهل الامصار الخ

End:

وقد ياول [*sic*] بعض علمائنا قول امير المؤمنين اخطأ فى الكتاب اى اخطأ فى اختيار الاولي من الاحرف السبعة بجمع الناس عليه لا ان الذين كتبوا من ذلك خطأ

For other manuscripts see Ahlwardt 419, Bānkīpūr Handlist 174–5, Bāyazīd 39, de Slane 593, Fātiḥ 62, Flügel 1624, Leyden IV 1635 (?), Rieu 83, Sulaimānīyah 54.

For a summary of the work by Silvestre de Sacy see *Notices et extraits* VIII 290–332.

1183

4316.—Foll. 1–19; $9\frac{7}{10} \times 6\frac{2}{5}$ in.; ll. 7, enclosed within double ruled borders; large and clear, partially vocalised nas<u>kh</u>ī; headings of chapters in red ink; worm-eaten and otherwise damaged, the margins, especially the upper margins, as well as in some cases the upper part of the text, having been torn away; copyist, Muḥammad Fāḍil ibn Ma‘rūf; dated a Sunday at the beginning of Rabī‘ II 1077/1666. [DELHI 1263*a*]

عقيلة اتراب القصائد فى اسنى المقاصد

‘Aqīlaḥ atrāb al-qaṣā’id fī asnā ’l-maqāṣid.

The well-known metrical treatise of al-<u>Sh</u>āṭibī (Abū Muḥammad al-Qāsim ibn Fīrruh al-Ru‘ainī) on the orthography of the *Qur’ān*. Ibn <u>Kh</u>allikān, in whose time many of al-<u>Sh</u>āṭibī’s pupils were still living (cf. Fasc. VI p. 40[19] (no. 548) وادركت من اصحابه جمعا كثيرا بالديار المصرية) says that he was born in 538/1144, that he settled in Egypt in 572 and was appointed by al-Qāḍī al-Fāḍil to a lectureship in his madrasah in Cairo and that he died in (Jumādā II) 590/1194, cf. Subkī IV 297, Brockelmann I 409.

This work is a versification of the *Muqni‘* of al-Dānī (no. 1182).

Beginning:

الحمد لله مَوصُولاً كَمَا اَمَرا

مباركًا طَيِّبًا يستنزِلُ الدُّررًا [*sic*]

Colophon:

تَمَّتَ الْقَصِيدَةُ الْمُبَارَكَةُ الْمُسَمَّاةِ بِالْعَقِيلَةِ فى رَسْمِ خَطِّ الْمُصْحَف فى يوم الاحد من اول ربيع الثانى عام

For other manuscripts (in addition to those mentioned in Gotha 555 (2) and Brockelmann I 410) see Āyā Ṣūfiyah 37–8, Bāyazīd p. 228, no. 36, <u>Ch</u>orlülü ‘Alī Pā<u>sh</u>ā 443, Marsigli 63 (3), Princeton 197, Salīm Āghā 12.

For a printed edition (in a *majmū‘* of five tracts, Cairo, 1282) see Ellis I 920. Another was published at Kazan in 1908, and another (in a *majmū‘* of six tracts) was lithographed at Cairo in 1328.

For a summary of the work by Silvestre de Sacy see *Notices et Extraits* VIII pp. 333–362.

There is a lacuna (14 lines اشركتمون to كذاك يرى) between foll. 13 and 14 and another (27 lines وفى ينبّؤ—من ذكا حررا) between foll. 15 and 16. Numerous notes (extracted, according to a note written by the copyist between the lines of the colophon, from the commentary of al-Sa<u>kh</u>āwī) are written on the margins and in the wide interlinear spaces.

1184

4317.—Foll. 51; $7\frac{4}{5} \times 5\frac{1}{2}$ in.; ll. 6; good, vocalised nas<u>kh</u>ī; headings of chapters in red; much worm-eaten, especially towards the end; 18th century. [DELHI 1008]

‘Aqīlaḥ atrāb al-qaṣā’id fī asnā ’l-maqāṣid.

Another copy of the same work.

There are numerous marginal and interlineary notes from Abū <u>Sh</u>āmah and other sources.

1185

4315.—Foll. 1–35; $9\frac{3}{10} \times 5\frac{4}{5}$ in.; ll. 19; good nas<u>kh</u>ī; rubrications; slightly worm-eaten and water-stained; 16th century. [DELHI 86]

A commentary on al-Shāṭibī's *'Aqīlah atrāb al-qaṣā'id* (see no. 1183) probably by Abū 'Abd Allāh Muḥammad ibn al-Qaffāl al-Shāṭibī, who is mentioned by Ḥājjī Khalīfah among the authors of commentaries on the *'Aqīlah* and who is described by him as a pupil of al-Sakhāwī's. That the author of this commentary was a pupil of al-Sakhāwī's and that he was also connected with Spain is clear from the following words which occur at the end of his preface:

فاول ما اذكر روايتى فيها قراتها بالاندلسي [*sic*]
بجزيرة شقر على الفقيه الامام الخطيب ابى عبد الله
محمد بن محمد بن وضّاح اللُّخمى [*sic*] سنة اثنين
وعشرين وستمائة وقراتها ايضًا على الشيخ الامام المقرى
علم الدين السجاوندى [*sic*] رحمه الله بدمشق سنة
ثمان وعشرين وستمائة كلاهما حدثنى بها عن المص

Beginning:

الحمد لله منزل القران ومفصله ومشرفه على سائر
الكتب ومفضله . . . وبعد فان مَرْسوم المصحف سنة
يتبعها كتبته ويفتقر الى معرفة [*sic*] قراته وان اوجز ما
صنف فيه قصيدة الامام الحافظ ابى محمد القاسم بن
فيسره [*sic*] الشاطبى [*sic*] الرائية . . . وارادت [*sic*] ان اشرحها . . .
وكنت كتبت عليها حواشي وتعليقات المقنع لابى
عمرو وغيره من الشروحات الخ

The actual commentary begins as follows:

الحمد [لله] موصولا كما امرا
مُبارَكًا طيّبًا ستنزل [*sic*] الدررا
اراد لقوله [*sic*] موصولا غير منقطع ولم يرد متصلا مع
كل نفس لان ذلك لا يمكن للانسان الخ

End:

ومعرفا مطيبا اى يطيب الزمان يكرة [*sic*] واصيلا
وصلى الله الخ

1186

4315.—Foll. 36–52*a*; $9\frac{3}{10}\times 5\frac{4}{5}$ in.; ll. 19; good naskhī; rubrications; 16th century. [DELHI 86]

The third chapter (on the orthography of the *Qur'ān*) from *al-Maḍbūṭ* [*fī bayān al-qirā'āt al-sab'*] by Sharaf al-Dīn 'Uthmān [ibn Muḥammad] al-Ghaznawī. The authors of the Leyden Catalogue cannot be far wrong in placing this writer's *floruit* in the 8th century, since the first part of the Leyden MS. was written in 825, and in the book itself there are fairly frequent references to شارح القصيدة, by whom presumably 'Alam al-Dīn al-Sakhāwī (d. 643) is meant.

Beginning:

هذه رسالة منتخبة من كتاب المضبوط الذى صنفه
الحبر المدقق . . . الامام فى فن القراة مولانا شرف
الملة والدين عثمان الغزنوي روح الله روحه . . .
فانتخبت من ذلك الكتاب بعضا من الفوايد واوردت
لفظ [*sic*] بلا تغير [*sic*] وتبديل والله المستعان . . . قال
الباب الثالث فى بيان رسم الخط فى المصحف الكريم
وكتابته على ما كتبه الصحابة رضوان الله عليهم
اجمعين واعلم انى لما رايت مسايل الرسم فى الكتب
متفرقة غير مضبوطة بالغب [*sic*] فى ضبطها بان جعلت
بابها قسمين قسما فى بيان مسايل كلية وقسما فى
بيان الجزئيات . . . وجعلت القسم الاول فصولا مرتبة
على ترتيب الحروف التى نعرت [*sic*] احوالها وجعلت
القسم الثانى على ترتيب السور وعددها الخ

The first *qism* is divided into the following eight *fuṣūl*:

١ فى بيان الالف واحكامها ٢ فى بيان الهمزة
واحكامها ٣ فى بيان التاء واحكامها ٤ فى بيان اللام
واحكامها ٥ فى بيان الواو واحكامها ٦ فى بيان الياء
واحكامها ٧ فى المقطوعات والموصولات ٨ فى
مسايل منتشرة

End:

رايت بغير الف بين الراء والياء صلاتهم بالالف والله
اعلم بالصواب

For a manuscript of the *Maḍbūṭ* see Leyden IV 1637.

Not in Ḥ. Kh.

G. The Variant Readings.

1187

4318.—Foll. 96; $7\frac{3}{10} \times 4\frac{4}{5}$ in.; ll. 15; small, legible, but ungraceful and crowded nastaʻlīq; rubrications; marginal notes, variants and corrections; slightly worm-eaten and water-stained; copyist, Maḥmūd Ḥaidar Fālīdhī; dated Thursday, 15th Dhū 'l-Ḥijjah, 1072/1662. [Delhi 80]

التيسير [فى القراءات السبع]

Al-Taisīr [fī 'l-qirā'āt al-sab'].

The well-known work on the variant readings of the "Seven Readers" of the *Qur'ān* by al-Dānī (d. 444/1053, see no. 1182).

For the sections into which it is divided see Ahlwardt 579.

Beginning:

الحمد لله المتفرد بالدوام والمتطول بالانعام.. اما بعد فانكم سالتمونى الخ

Like the copy described by Rieu this manuscript contains at the end the chapter on the *takbīr* (ending فاعلم ذلك موفقا لطريق الحق ومنهاج الصواب)

In this copy it is followed by a section beginning (fol. 95*a*):

قال ابو عمرو عثمان المقرى رضى الله عنه واما خصوص التكبير من اول والضحى فروى ان الوحى الخ

and ending (fol. 95*b*):

ثم دعا بدعاء الختمة ثم قام صلى الله عليه وعلى آله وصحبه اجمعين تم الكتاب المسمّى بتيسير من علم التجويد بعون الملك الوهاب على يد الفقير المحتاج الى الله الغني محمود حيدر فاليذي فى تاريخ يوم خميس خمس عشر شهر ذو الحجة سنه ١٠٧٢

This again is followed by a section beginning

ومما ياتى بعد هذا انشاء الله اعلم ان جاآ آآل الالف الثانية الف جاء وهى الهمزة الخ

and ending

والتى فى المدثر وما تذكرون الا ان يشاء الله قرأ هذه الاربعة بالتاء والباقون بالياء وهذا آخر الكتاب المرسوم [*sic*] بالتيسير فى القراءآت لابى عمرو الدانى رحمة الله عليه والحمد الخ

This again is followed (last page) by several notes on *hamz*, *madd*, *waqf*, etc.

For other manuscripts see Ahlwardt 579–89, Bānkīpūr Handlist I 104–7, Browne Suppt. 343, *Cataloghi* p. 295, Cureton-Rieu 87–8, 833, Ellis-Edwards p. 2, Loth 41–2, Marsigli 56–7, at least twelve of the Constantinople Catalogues etc., etc.

An edition is mentioned in the Catalogue of the Bombay bookseller Ghulām Rasūl Sūratī for 1914–15, p. 30.

Ḥ. Kh. II 3814.

1188

4319.—Foll. 1–74; $7\frac{3}{5} \times 4\frac{9}{10}$ in.; ll. 14; fairly clear, but ungraceful, nastaʻlīq; rubrications; slightly worm-eaten and water-stained; 17th century. [Delhi 84*a*]

al-Taisīr [fī 'l-qirā'āt al-sab'].

Another copy of the same work.

Beginning:

قال الشيخ الامام العالم العامل الورع الزاهد ابو عمرو عثمان بن سعيد بن عثمان المقرى الحمد لله المتفرد بالدوام الخ

This copy also contains the chapter on the *takbīr* and ends:

فاعلم ذلك موافقا لطريق الحق ومنهاج الصواب والله اعلم بالصواب

1189

4218.—Foll. 298–305; $11\frac{3}{10} \times 6\frac{9}{10}$ in.; ll. 21; clear nastaʻlīq; rubrications; slightly worm-eaten; 18th century. [Delhi 719*dd*]

العنوان

al-'Unwān.

A defective copy of a work on the differences in general principles and in matters of detail between the Seven Readers by

al-Saraqusṭī (Abū Ṭāhir Ismā'īl ibn Khalaf al-Anṣārī al-Andalusī) who died in 455/1063, see Ibn Khallikān 96, Brockelmann I 407.

For the sections into which the work is divided see Ahlwardt 591. The author's statements concerning its scope are reproduced almost without alteration by Ḥājjī Khalīfah.

This copy breaks off abruptly in the middle of the remarks relating to Sūrah v.

Beginning:

قال الشيخ ابو طاهر اسمعيل بن خلف النحوى المقرّى [sic] رحمة الله عليه الحمد لله الذى انشأنا بقدرته ... اما بعد فانى ذاكر فى هذا الكتاب انشآء الله تعالى ما اختلف فيه القرّاء السبعة الخ

End:

الّا سِحْرٌ مبين على فاعل الاخوان

For other copies see Ahlwardt 591–2, 'Āṭif Efendī 43, Āyā Ṣūfiyah 55 (commentary by 'Abd al-Ẓāhir) 58, 337, Bānkīpūr Handlist 151 (?), Ḥamīdīyah 23 (a commentary).

Ḥ. Kh. IV 8398.

1190

4320.—Foll. 94; $8\frac{9}{10} \times 6\frac{3}{10}$ in.; ll. 7; wide interlinear spaces; clear, fully vocalised naskhī; rubrications; numerous marginal and interlinear notes in the first half; copyist, Muḥammad 'Ināyat, called Muṭrib (?); 18th century. [DELHI 88]

حرز الامانى و وجه التهانى

Ḥirz al-amānī wa-wajh al-tahānī.

The well-known metrical treatise of al-Shāṭibī (d. 590/1194, see no. 1183) on the views of the "Seven Readers" with regard to the variant readings of the *Qur'ān*.

The *Ḥirz al-amānī*, or, as it is commonly called (*al-Qaṣīdah*) *al-Shāṭibīyah*, is based, as the author himself states (l. 68), on the *Taisīr* (of al-Dānī, see no. 1187). For a list of the sections into which it is divided see Ahlwardt 594.

Beginning:

بَدَأْتُ بِبِسْمِ اللّٰهِ فِى النَّظْمِ أَوَّلَا
تَبَارَكَ رَحْمَانًا رَّحِيمًا وَّمَوْئِلَا

End:

وَتُبْدِىْ عَلَى اَصْحَابِهِ نَفَحَاتُهَا
بِغَيْرِ تَنَاهٍ زَرْنَبًا وَقَرْنُفُلَا [sic]

Colophon:

وبـ قها [sic] عبد الاله محمد
فيا رب اغفر بها متفضلا
ومن كان تاليها فذو المجد شافع
محمدن المبعوث الى الخلق يوم لا

These are followed by three more lines and then by the words:

ازين كتاب شاطوي نوشته است
فقير حقير عاجز تدبير فقير
دولت نشان فضيلت الرحمن سايهٔ ظل الله بدر جان
شيخ محمد عنايت يفعل الله ما يشاء الايمان [?] عرف
مطرب ويحكم ما يريد تمام شد كار من نظام شد
ازين حافظ عبد السلام است اكر كسى دعوى بكند
دروغى باشد

Then follow 27 lines in the same metre and with the same rhyme introduced by the words

قال الشيخ الفاضل ابو الحسن على [السخاوى ?]

and subdivided under the headings

باب المد والقصر ,باب هاء الكناية ,باب الادغام الكبير,
الهمزتان من كلمتين ,باب الهمزتان من كلمة,
النقل والسكت والوقف على همز ,الهمز المفرد,
الادغام الصغير

Most probably these verses, like the 13 beginning

قل الحمد لله الذى وحد [sic] علا
ومجده واَسِّيل عونه وتوسلا

which are written on a leaf wrongly inserted between foll. 18 and 19, belong in spite of the introductory words

قال الشيخ الفاضل ابو الحسن على ا

to *al-Durrah al-muḍī'ah* by al-Jazarī (cf. Ahlwardt 662).

Manuscripts are common. See, e.g., Ahlwardt 594–603, Bānkīpūr Handlist I 116–18, Cureton-Rieu 89, 90 I, Ellis-Edwards p. 2 (two copies), Loth 43 I, 44, Rieu 87 I, 88 I, Vollers 70, at least 18 of the Constantinople Catalogues etc.

For printed editions (Cairo 1282, *ibid.* 1304) see Ellis I 834.

Ḥ. Kh. III 4468.

1191

4321.—Foll. 125; $8\frac{7}{10} \times 6\frac{2}{5}$ in.; ll. 5; fair vocalised nasta'līq; rubrications; dated Shāhjahānābād [Delhi], Wednesday, 24 Jumādā II 1234/1819; copyist [Muḥammad] Karīm Allāh. [DELHI 87]

Ḥirz al-amānī wa-wajh al-tahānī.

Another copy of the same work.

Colophon:

تمت هذه النسخة المتبركه فى يوم الاربعا من التاريخ اربعه وعشرون من جمادى الثانى فى عهد اكبر بادشاه الثانى ببلدة دار السلطنة شاهجهان اباد من سنة المقدسة الهجرية الف واثنان واربعه وثلثين بيد احقر الناس كريم الله حين المطالعة · اللهم اغفر لكاتبه الخ

A leaf is missing between foll. 120 and 121.

1192

4322.—Foll. 184; $10\frac{7}{10} \times 6\frac{3}{10}$ in.; ll. 21; clear naskhī; rubrications; worm-eaten and water-stained; 17th century. [DELHI 89]

شرح الشاطبية

Sharḥ al-Shāṭibīyah.

An inaccurate copy, defective both at beginning and end, of a fairly large commentary on al-Shāṭibī's *Ḥirz al-amānī* (see no. 1190).

It begins with the commentary on verse 138 and breaks off before the conclusion of the comments on the fourth line from the end of the poem.

The author refers on fol. 1*a* to a certain Sirāj al-Millah wa-'l-Dīn, qāri' al-sab'ah, as his teacher (استاذى وشيخى).

This commentary is not that of al-Sakhāwī (mentioned on fol. 184*a*) nor that of al-Fāsī (*al-La'āli' al-farīdah*, mentioned on foll. 141*b* and 165*b*), nor that of Shu'lah (Ahlwardt 604), nor that of Abū Shāmah (Ahlwardt 607), nor that of Ibn al-Qāṣiḥ (printed Cairo, 1341), nor *al-Nukat al-mufīdah* (Ahlwardt 605).

Beginning:

شرع فى هذ [*sic*] البيت فى بيان المدغم فيه فبدّاء [*sic*] من حروف الخلق يعنى ادغم الهاء [*sic*] فى العين فى قوله تعالى فمن زحزح عن النار وهذ [*sic*] الادغام مختص بهذ [*sic*] المواضع الخ

End:

قوله وحده علا اشارة الى العلو له وهو منحر [*sic*, for منحصر apparently] عليه لا علو لغيره فان علوه تعالى اربى [*sic*, for ازلى] ابدى دون علو غيره وبعد صَلَوَاةُ [*sic* apparently but this word is damaged] اللّه

1193

4323.—Foll. 297; $12\frac{1}{5} \times 7\frac{3}{5}$ in.; ll. 27; clear nasta'līq; rubrications; marginal notes and corrections; slightly worm-eaten; early 19th century. [DELHI 95]

نشر القراءات العشر

Nashr al-qirā'āt al-'ashr.

A large work on the readings of the "Ten Readers[1]" by Ibn al-Jazarī (Shams al-Dīn Abū 'l-Khair Muḥammad ibn Muḥammad), who died in 833/1429, see *al-Shaqā'iq al-Nu'mānīyah* I 39, Brockelmann II 201.

According to the author's colophon the

[1] (1) Nāfi', (2) Ibn Kathīr, (3) Abū 'Amr, (4) Ibn 'Āmir, (5) 'Āṣim, (6) Ḥamzah, (7) al-Kisā'ī, (8) Abū Ja'far, (9) Ya'qūb, (10) Khalaf.

work was begun early in Rabī I, 799/1396 at Brusa and completed at Mecca in Dhū 'l-Ḥijjah of the same year. It is usually called *al-Nashr fī 'l-qirā'āt al-'ashr*, as for example by Ḥājjī Khalīfah VI 13785, but the author in his colophon and in the preface to his own abridgment of it (see Ahlwardt 658) calls it *Nashr al-qirā'āt al-'ashr*, cf. his words on fol. 16b[21] of this manuscript:

فهو فى الحقيقة نشر العشر ومن زعم ان هذا العلم قد مات فقل له قد حيي بالنشر

For a list of the sections into which it is divided see Ahlwardt 657.

The

باب ذكر اسناد هذه القراءات العشر الخ

begins on fol. 16b. It deals firstly with the isnāds connecting Ibn al-Jazarī with the authors of a number of books (the *Taisīr* of al-Dānī etc.) which he has used, and secondly (fol. 26b) with the isnāds connecting the authors of these works with the "Ten."

The chapter on the مخارج الحروف begins on fol. 54a.

Beginning:

قال مولانا وسيدنا الشيخ الامام...شمس الملة والدين ابو الخير محمد بن الجزرى الشافعى ابد الله ظلال افادته على المسلمين الحمد لله الذى انزل القران كلامه...وبعد فان الانسان لا يشرف الا بما يعرف الخ

End:

انك حميد مجيد . قال المصنف وهذا اخر ما قدر الله جمعه وتاليفه ومن [sic] كتاب نشر القرات العشر وابتدات فى تاليفه فى اوائل شهر ربيع الاول سنة تسع وتسعين وسبعمائة بمدينة بصره [sic] وفرغت منه فى ذالحجّة [sic] من السنة المذكورة بين الركن والمقام من المسجد الحرام..

Colophon:

ووافق الفراغ من تسبيح [sic !] هذه النسخة يوم السبت حادى عشر جمادى الاولى سنة خمس (ووافق الفراغ من نسخ (dittographed عشرون وثمان مائة على يد الفقير...محمد ابن احمد بن ابراهيم ابن يونس الحنفى المقرى...والحمد لله رب العالمين وبعلمه من الاصل الذى عليه خط المصنف...

This colophon, which is not of course the colophon of this manuscript, is followed by 17 *ṭawīl* verses (some of them fragmentary) ascribed to Ḍiyā' al-Dīn ibn Muḥammad 'Abd Allāh ibn Muḥammad ibn Muḥammad al-Jazarī on the subject of

الفرق بين الضاد والظاء الواقعتين فى القران الكريم

For other copies see Ahlwardt 657 ("nicht viel später geschrieben als die Abfassung"), Bānkīpūr Handlist I 182–4 (909/1503–4), Cairo I 117 (two complete copies and one of Vol. I only), Derenbourg 129, and many of the Constantinople Catalogues.

Ḥ. Kh. VI 13785.

1194

4324.—Foll. 117; $9\frac{9}{10} \times 6\frac{3}{5}$ in.; ll. 21; clear, but ungraceful, naskhī; rubrications; worm-eaten; copyist, 'Abd al-Mun'im ibn Mūsā al-Azharī al-Mazzāḥī[1]; dated, Mecca, Tuesday, 6th or 7th Sha'bān, 995/1587 (?). [DELHI 90]

المكرر فيما تواتر من القراءات السبع وتحرر

al-Mukarrar fī mā tawātar min al-qirā'āt al-sab' wa-taḥarrar.

A copy, defective at the beginning, of a treatise on the variant readings of the "Seven Readers" of the *Qur'ān* by al-Nashshār (Sirāj al-Dīn Abū Ḥafṣ 'Umar ibn Qāsim ibn Muḥammad al-Anṣārī al-Miṣrī, cf. Brockelmann II 115), whose precise date does not seem to be recorded but a terminus a quo is provided by the year 800/1397, the date of the completion of al-Jazarī's *Nashr al-qirā'āt al-'ashr* (see no. 1193 and Ahlwardt 657), which he

[1] Cf. *Tāj al-'arūs* II 222, 6 *ab infra*:

ومنية مزاح كتان قرية بمصر من الدقهلية

mentions by name (p. 6[1] of the printed edition), and a terminus ad quem by the year 918/1512–13, the date of the British Museum manuscript of *al-Mukarrar*.

For further details concerning the work see Ahlwardt 623.

Beginning:

وقد تقدم قوله تعالي قاسيه قرا حمزه والكسائي بغير الف بعد القاف الخ

[Sūrah v 16].

The corresponding passage occurs on fol. 81*b* of no. 1195 and on p. 31[15] of the Cairo edition of 1326.

End:

وجميع ما ذكرته اختصرته من كلام الائمة السالفة رحمة الله عليهم اجمعين والحمد الخ

Colophon:

علقه بخطه الضعيف من هو لربه منيف فقير رحمة ربه الفتاحى [*sic*] عبد المنعم بن الشيخ موسي الازهري المزاحي بلدا المصري مسكنا الشافعي مذهبا وكان هذا التعليق لهذا الكتاب بمكة المشرفة وكان الفراغ من تعليقه فى صبيحة يوم الثلاثة [*sic*] المبارك اما السابع او السادس على قو[لي]ن من ايام شهر شعبان المبارك من شهور سنة حا وبعـ وبعما [*sic?*] غفر الله الخ

For other manuscripts see Ahlwardt 623 (1174/1760), Ellis-Edwards, p. 2 ((i) Or. 7014, 918/1512–13, (ii) Or. 5668, 1268/1851–2), Rosen 42 (10th cent.?).

A printed edition was published at Cairo (Maṭba‘aḥ Dār al-kutub al-kubrā) in 1326/1908.

Ḥ. Kh. vi 12832.

1195

4325.—Foll. 379; $8\frac{3}{8} \times 5\frac{1}{8}$ in.; ll. 12; very fair, large, clear Indian nas<u>kh</u>ī, the first eight leaves copiously, the remainder sparsely, vocalised; rubrications; worm-eaten, especially towards the end; copyist, <u>Sh</u>ai<u>kh</u> Muḥammad Mu'min son of <u>Sh</u>ai<u>kh</u> Ḥaidar; early 19th century.

[Delhi 92]

al-Mukarrar fī-mā tawātar min al-qirā'āt al-sab‘ wa-taḥarrar.

A complete but comparatively modern copy of the same work.

Beginning:

قَالَ ٱلشَّيْخُ الْاِمَامُ الْعَالِمُ ٱلعلَّامَةُ . . الرَّاجِى عَفْوَ رَبِّهِ الْكَرِيْمِ الْغَفَّارِ سِرَاجُ الدِّيْنِ اَبُوْ حَفْصٍ عُمْرُ [*sic*] بْنُ الْفَقِيْرِ اِلَى اللّٰهِ تَعَالَى زَيْنِ الدِّيْنِ قَاسِمِ بْنِ الْفَقِيْرِ اِلَى اللّٰهِ تَعَالَى شَمْسِ اَلدِّيْنِ [*sic*] مُحَمَّد اَنْصَارِىْ [*sic*] حَمَاهُ اللّٰهُ من اْلاَوْزَارِ اَلْحَمْدُ لِلّٰهِ حَقَّ حَمْدِهِ وَصَلَوتُه وَسَلَامُه على مُحَمَّدٍ خَيْرِ خَلْقِهِ . . وَبَعْدُ فَقَدْ سَاَلَنِىْ بَعْضَ اَصْدِقائِيْ الخ

1196

4326.—Foll. 140; $8\frac{1}{5} \times 6\frac{1}{10}$ in.; ll. 9; good vocalised nas<u>kh</u>ī; rubrications; water-stained and slightly worm-eaten; autograph dated 844/1440–1.

[Delhi 82]

[ال]درر المنثورات فى قراءة حمزة بن حبيب الزيات

[al-]Durar al-man<u>th</u>ūrāt fī qirā'aḥ Ḥamzaḥ ibn Ḥabīb al-Zayyāt.

An autograph copy, lacking the first leaf, of a work on the text and pronunciation of the *Qur'ān* according to the tradition of Ḥamzaḥ ibn Ḥabīb al-Kūfī, one of the "Seven Readers," by Muḥammad al-Ḥāfiẓ al-‘Umarī. The author states in his preface that he wrote the work for the Mamlūk Sulṭān Abū Sa‘īd Muḥammad Jaqmaq (reigned 1438–53 A.D.) and in the colophon he gives the date of writing as 844/1440–1.

Mr A. G. Ellis has kindly supplied the information that in al-Sa<u>kh</u>āwī's biographical dictionary, *al-Ḍau' al-lāmi‘* (Vol. iv, fol. 433*a* of Mr Ellis's copy), there is a notice of a person who is presumably identical with the author and who is called Muḥammad (usually known as Ḥāfiẓ) ibn ‘Alī ibn Nūr al-Dīn al-Ba‘qūbī al-Qāhirī

al-Muqri'. Born at Ba'qūba he studied at Rūdhbār and Tabrīz, came to Cairo in the time of Jaqmaq and eventually became Shaikh of the Sulṭān's Qubbah near al-Marj. According to al-Sakhāwī he

اقرا فى القرات وكان يبالغ فى تعظيم نفسه فيها

He died in al-Muḥarram 896/1490. No works of his are mentioned by al-Sakhāwī.

The opening words of this copy are

وَلَو اجْتَمَعُوا لَا يَأْتُونَ بِآيَةٍ مِنْ مِثْله، بَلَغ مِنَ الْبَلَاغَةِ الى نِهَايَةِ الْإِعْجَاز...وَبَعْدُ فَاِنّى بَيَّنْتُ مَذْهَبَ حَمْزَةَ ابْنِ حَبِيبِ الزَّيَّاتِ الْكُوفِيِّ رَحِمَهُ اللّٰه فِى الْوَقْفِ عَلَى الْهَمْزَةِ وَاَنْوَاعِ تَخْفِيفَاتِهَا مِنْ رِوَايَةِ خَلَفٍ وخَلَّادٍ مِنْ طَرِيقِ ٱلتَّيْسِيرِ وَٱلشَّاطِبِيَّةِ حَتَّى يَسْهُلَ عَلَى الْمُبْتَدِئِينَ وَضَمَمْتُ اِلَيْهِ سَائِرَ الْإِخْتِلَافَاتِ وَابْتَدَأْتُ مِنْ بَابِ الْإِسْتِعَاذَةِ عَلَى طَرِيقِ تَرْتِيبِ ٱلشَّاطِبِيَّةِ... وَسَمَّيْتُهَا دُرَرَ [sic] الْمَنْشُورَات فى قراءة حمزة ابن حبيب الزَّيَّات رحمه الله الخ

The last words (from وَسَمَّيْتُهَا to رحمه الله) are inserted between the lines apparently as an afterthought.

Colophon:

كَتَبَهُ مُؤَلِّفه بيَدِه الْفَانئة [sic] الفَقِيرُ الْحَقِيرُ الْمُسْتَغْفِرُ مِنْ ذَنْبِه الْمُفْتَقِرُ الى رَحْمَةِ رَبِّه الْغَنِى مُحَمَّدٌ الْحَافِظ الْعُمَرِى عَفَا اللّٰهُ تَعَالى عَنْهُ وَعَنْ وَالديه وَلِمَنْ دَعَا لَهُ بِٱلرَّحْمَةِ فِى سَنَةِ اَرْبَعٍ وَاَرْبَعِينَ وَثَمانمائه

Six leaves are missing between foll. 101 and 102. Fol. 38 will be found between foll. 49 and 51, fol. 39 between foll. 100 and 101, fol. 50 between 100 and 101, foll. 59 and 60 between 99 and 100.

1197

4327.—Foll. 296; $8\frac{3}{8} \times 5\frac{2}{5}$ in.; ll. 17; fair naskhī; ruled borders; rubrications; illuminated '*unwān* on fol. 1*b*; worm-eaten; 19th century.

[Delhi 94]

النور الازهر فى الجمع الاكبر

al-Nūr al-azhar fī 'l-jam' al-akbar.

A work enumerating the permutations and combinations obtainable by reading certain passages of the *Qur'ān* in all the permissible ways.

The author, who does not mention his name, refers in the preface to another work of his entitled الجامع العلمى.

The term الجمع الاكبر is defined on fol. 2*a* as follows:

اعلم ان الجمع الاكبر عبارة عن اعتبار جميع الوجوه الآتيه قياسا صحيحا بضرب بعضها فى البعض سواء كانت متماثلة كالصلات المتوالية والمدات المتتابعة والسكتات المترادفة او مختلفة كالصلة مع المد او مختلطة كالصلات المتعددة والمدّات المتكررة ثم ضرب جميعها فى وجوه الوقف وهى السكون والروم والاشمام ثم ان كان آخر الكلمة الموقوف عليها ساكنا قبل الوقف كهاء السكت ونحوها ففيه وجه واحد وهو السكون المحض الخ

Beginning:

الله مقصود وجوه الجمع الاكبر من الاولياء الكبار... فالحمد لله على ما الهمنا من كشف الاسرار [sic] عن وجوه غوامض الاسرار... وبعد فقد التمس منى بعض الاعزة من حملة كلام رب العزة ان اشرح لهم وجوه الجمع الاكبر وابيّن طريقة الاداء بحيث لا يختلط وجوه بوجه... فاستخرت الله عز وجل وشرعت فيه منتخبا من الجامع العلمي مقتصرا على ذكر الايات التى فيه [sic] وجوه الاكبر خاصة وعلى ذكر القاري الذى هى له دون غيره اكتفاء بما استقصيت فى الجامع... وسميته النور الازهر الخ

The actual treatment of the subject begins on fol. 3*a* as follows:

اذا تقرر هذا فنقول فى قوله عز اسمه اهدنا الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب

عليهم ولا الضالين ⊙ بسم الله الرحمن الرحيم الم ذلك الكتاب لا ريب فيه لقالون مايتان وست وخمسون وجها اقرأ اولا بالصلة موضعين مع القصر فى ولا الضالين والرحيم مع اربعة اوجه فى فيه ثم مع القصر فى ولا الضالين والوسط فى الرحيم معها ٨ ثم مع القصر فى ولا الضالين والطول فى الرحيم معها ١٢ الخ

1198

4288.—Foll. 83–103; $10\frac{1}{5} \times 6\frac{2}{5}$ in.; ll. 21; clumsy, but clear, naskhī; rubrications; marginal notes; 18th century. [DELHI Persian 32]

هدية البررة لتكميل العشرة

Hadīyah al-bararah li-takmīl al-'asharah.

A work on the readings of the Three Readers Abū Ja'far, Ya'qūb and Khalaf by Imām al-Qāri'.

The author states in the preface that this work was written by him to serve as an abridgment of his earlier metrical treatise *al-Qaṣīdah al-lāmīyah al-Imāmīyah al-gharrā' fī qirā'ah al-thalāthah al-qurrā'*.

He takes the version of 'Āṣim as the standard and mentions only those readings of the three which differ from his.

The work is divided into the following sections:

Fol. 83*a*.	باب اسماء القراء الثلاثة ورواتهم
Fol. 83*b*.	باب الاستعاذة والبسملة
Fol. 84*a*.	سورة ام القران
Fol. 84*a*.	باب الادغام الكبير
Fol. 84*b*.	باب هاء الكناية
Fol. 85*a*.	باب المد والقصر
Fol. 85*a*.	باب الهمزتين من كلمة
Fol. 85*b*.	باب الهمزتين من كلمتين
Fol. 85*b*.	باب الهمز المفرد
Fol. 86*a*.	باب نقل الحركة الى الساكن قبل الهمز
Fol. 86*a*.	باب السكت قبل الهمز
Fol. 86*a*.	باب الادغام الصغير
Fol. 86*a*.	باب حروف قربت مخارجها
Fol. 86*b*.	باب الامالة والفتح
Fol. 86*b*.	باب هاء التانيث
Fol. 87*a*.	باب ياءات الاضافة
Fol. 87*b*.	باب ياءات الزوايد
Fol. 88*a*.	باب فرش الحروف

Beginning:

الحمد لله الذى انزل الكتاب على محمدٍ المصطفي الاوّاب . . وبعد فيقول العبد الراجي رحمة ربه الباري امامُ [*sic*] القاري بعد ما نظمتُ القصيدة اللاميّة الاماميّة الغرا فى قراة [*sic*] الثلثة القرآء نظما تاما حوي المسائلَ المختلفة و المتفقه عند القراء السبعة والثلاثه المتحققه اردت الاختصار الخ

End:

وانفرد ابو الكرم فى المصْبَاح عن رُوح بضم النون وتخفيف الفاء وَباللّه العون والهداية والتوفيق

Colophon:

تمت هدية البررة لتكميل العشره بتوفيق رب البريّه

Here follows a section headed

فى المآت القرانية التى جَاءت على ست وثلثين معنى

which fills the lower half of fol. 103*b* and 104*a*.

1199

4288.—Foll. 41–77; $10\frac{1}{5} \times 6\frac{2}{5}$ in.; ll. 21–23; clumsy, but clear, naskhī; rubrications; 18th century. [DELHI Persian 32]

A copy, apparently defective at the beginning, of a work showing in tabular form the ways in which the different Readers, who are indicated by abbreviations, read various passages in the *Qur'ān*.

The first two words treated on fol. 41*a* are هؤلاء (Sūrah II 29 ?) and انذرتهم (II 5) after which the sūrahs are taken in order from the first to the 112th, which is the last dealt with.

The following will serve as a specimen:

ءآنذرتهم	ءانذرتهم	ءانّذرتهم
المدّ مع التسهيل	بالتسهيل	بالابدال
ب ح ل ث	د ج غ	ج
ءانذرتهم	ءانذرتهم	
المد مع التحقيق	القصر مع التحقيق	
ل	م ن ش خلف	

There are frequent references to the Shāṭibīyah.

H. The recitation of the Qur'ān.

1200

4288.—Foll. 78–82; $10\frac{1}{5} \times 6\frac{2}{5}$ in.; ll. 11; large clumsy vocalised Indian naskhī; interlinear and marginal glosses and notes; 18th century. [Delhi Persian 32]

عمدة المفيد وعدة المجيد

'Umdaḥ al-mufīd wa-'uddaḥ al-mujīd.

A short metrical treatise on the pronunciation of the *Qur'ān* by 'Alam al-Dīn al-Sakhāwī (Abū 'l-Ḥasan 'Alī ibn Muḥammad ibn 'Abd al-Ṣamad) who was a pupil of al-Shāṭibī (see no. 1183) and who died at Damascus in 643/1245, see Ibn Khallikān, no. 467, al-Isnawī (Loth 709), fol. 80*b*, etc.

The title as given above is from Ḥājjī Khalīfah IV 8357. In the colophon to this manuscript it is called simply *'Umdaḥ al-mufīd*. It is often referred to as (*al-Qaṣīdaḥ*) *al-Nūnīyaḥ*.

Beginning:

قال الشيخ الامام العالم العلامة عَلَمُ الدّين ابو الحسن علىّ بن محمّد بن عبد الصّمد السَخَاوِىّ رحمة اللّه عليْه

يَا مَنْ يَرُومُ تِلَاوَةَ الْقُرْآنِ   وَيَرُودُ شَاْوَ ايِمَّةِ الاِتْقَانِ

End:

وَاعْلَمْ بِانَّك جَائزً في ظُلْمِهَا

اِنْ قِسْتَهَا بِقَصِيدَةِ الْخَاقَاني

Colophon:

تمت القصيدة المسماة بعمدة المفيد فى علم التجويد

بعون الله الملك المجيد

For other copies see Ahlwardt 497, *Cataloghi* p. 391, de Slane 651[4], Fagnan 561[6], Flügel 1628.

For a commentary see Bānkīpūr Hand-list I 144–5.

Ḥ. Kh. IV 8357.

1201

4291.—Foll. 23–31; $11\frac{7}{10} \times 6\frac{9}{10}$ in.; ll. 7; fair, large vocalised naskhī; numerous marginal and interlinear notes (including Persian translations of some of the verses); written for Muḥammad Karīm Allāh (for whom see no. 1170); dated 26 Ramaḍān 1236/1821. [Delhi Persian 34*b*]

المقدمة الجزريه

al-Muqaddimaḥ al-Jazarīyaḥ

The well-known metrical treatise on the pronunciation of the *Qur'ān* by Ibn al-Jazarī (Muḥammad ibn Muḥammad, who died in 833/1429; see Ben Cheneb in *Encyclopaedia of Islām* sub Ibn al-Djazarī, Brockelmann II 201).

Beginning:

يَقُوْلُ رَاجِىْ عَفْرَ [*sic*] رَبٍّ سَامِعِ

مُحَمَّدُ بنُ الْجَزَرِىُّ [*sic*] الشَّافِعِىْ

Manuscripts of this work, with and without commentaries, are common, cf. Ahlwardt 500 foll., Cureton-Rieu 833 III, Loth 48, Nicoll and Pusey 232 II–IV, Rieu 93–95, 96 II, 421 IV, 1217 IV, 1234 II etc.

For printed editions see Ellis II 230. Another, accompanied by an interlinear commentary in Persian by Muḥammad Aḥsan and, on the margin, by *al-Daqā'iq al-muḥkamah*, was published at Peshawar (Muṣṭafā'ī Press) in 1288.

Ḥ. Kh. VI 78.

1202

4328.—Foll. 32; $8\frac{7}{10} \times 5\frac{3}{10}$ in.; ll. 15; clear naskhī; rubrications; marginal notes, glosses and corrections; worm-eaten; copyist, Muhammad Fāḍil ibn Maʿrūf al-Dihlawī, dated Friday, Rabīʿ I, 1082/1671. [Delhi 85]

الدقائق المحكمه فى شرح المقدمة

al-Daqā'iq al-muḥkamah fī sharḥ al-Muqaddimah.

The commentary of Zakarīyā' (ibn Muḥammad) al-Anṣārī (who died in 926/1520 acc. to Ḥājjī Khalīfah vi 12764, cf. Brockelmann ii 99) on *al-Muqaddimah al-Jazarīyah*.

Beginning:

قال الشيخ الامام.. ابو محمد زكريا ابن الشيخ الصالح شمس الدين محمد الانصارى بسم الله الرحمن الرحيم الحمد لله الذى افتتح بالحمدلة كتابه... وبعد فان المقدمة المنظومة الخ

Colophon of original:

قال الشارح رحمه الله وكان الفراغ منه فى سابع عشر شوال ثلث وثمانون وثمانمائه هذه كتاب دقائق المحكمه الخ

Copyist's colophon:

وقد وقع الفراغ من هذه النسخه الشريفه فى اخر الجمعه من شهر ربيع الاول سنه اثنان وثمانون بعد الف من الهجرة النبويه على يد احقر العباد وافقرهم محمد فاضل ابن معروف الدهلوى القادرى الحنفى اللهم

For other manuscripts see Ahlwardt 516–21, Bānkīpūr Handlist i 133–5, *Cataloghi* p. 262, Cureton-Rieu 833 iii, Flügel 1636, Griffini in R.S.O. ii 7, iv 1029, Kamānkash 516*b*, Lālah-lī 61, Nicoll and Pusey 232 iii, Princeton 201, Rieu 94 ii, Salīm Āghā 31(4), Uri 1214, van Ronkel 38–9 etc.

For two editions (Cairo 1302, Delhi 1888) see Ellis ii 831–2. Another, on the margin of the *Muqaddimah*, was published at Peshawar (Muṣṭafā'ī Press) in 1288.

1203

4329.—Foll. 37; $8 \times 4\frac{3}{8}$ in.; ll. 19; clear naskhī; rubrications; terribly worm-eaten; 18th century. [Delhi 91]

Seven short works on matters relating to the pronunciation of the *Qur'ān* by ʿAbd al-Khāliq ibn ʿAbd al-Raḥmān (al-Shāfiʿī al-Azharī) al-Manūfī, who describes himself in the prefaces to nos. (2), (4), (5), (6) and (7) (the last of which was composed in 1107/1695 and the fourth in 1110/1698–9) as a resident (*nazīl*) of the *Balad Allāh al-Amīn* (i.e. Mecca), but who seems subsequently to have settled in India since in the *isnād* prefixed by Walī Allāh Dihlawī to his *Fatḥ al-Raḥmān* he is described as *Shaikh al-qurrā' bi-maḥrūsah Dillī*.

For two *ijāzahs* granted by him see Ahlwardt 225.

(1) Fol. 1. A poem of 32 lines (من مجزوء الوافر, as it is headed) on the different views concerning the manner of reading the words عادًا الأُولى in Sūrah liii 51.

Beginning:

بحمدك افتح القولا وسلم صل يا مولى
على طه وامته وبعد فعادن الاولى
فقالون بادغامٍ وهمز الواو والاؤلى

(2) Foll. 2–5*a*.

مباهج الاشكال فى خلاصة الكمال والجمال

Mabāhij al-ashkāl fī khulāṣah al-Kamāl wa-'l-Jamāl.

A series of tables (جداول) exhibiting the substance of the information given in no. (4) below concerning the teaching of the early *Qur'ān*-readers with regard to the different ways of pronouncing الآن الاستفهامية, i.e. the word الآن in verses 52 and 91 of Sūrah x.

Beginning:

حمدا ينقل من الدرك الى الدرج ويسكن الروع ويسهل الفرج... اما بعد فيقول افقر العباد.. عبد الخالق بن عبد الرحمن الشافعي المنوفي • الازهري

نزيل بلد الله الامين الموفى • انى قد كنت نظمت
كيفية جميع اوجه موضعى الان الاستفهامية وشرحته
شرحا لطيفا موضحا لكمال وجمال كل وجه من قلات
[*sic*] السبعية • ثم سنح لى ان اجعل خلاصته فى
اشكال من الجداول الخ

(3) Foll. 5*a*–8. Fifteen *ṭawīl* verses on the conditions fulfilled by the abbreviations (رموز) used by al-Shāṭibī in his *Ḥirz al-amānī*.

Beginning:

اذا رمت شرط الرمز فى الحرز مسجلا
فهاك مقالا فى [...?] انجلا

These verses are followed by a commentary beginning on fol. 6*a* as follows:

قوله مسجلا مطلقا اى سواء كان الرمز كبيرا او
متوسطا او صغيرا

This is followed on fol. 8*b* by a concluding prayer beginning

اجعل اللهم شرآيف صلواتك

in a different hand from the rest of the volume and headed

هذا دعآء الختم لغير المصنف

(4) Foll. 9*b*–20.

جمال الاعيان بكمال البيان

Jamāl al-a'yān bi-Kamāl al-bayān.

A commentary on a metrical work entitled *Kamāl al-bayān* and dealing with the different ways of pronouncing الآن الاستفهامية (see no. (2) above).

Beginning:

الحمد لله العليم الحكيم . . اما بعد فيقول . . . عبد
الخالق . . . المنوفى . . . انى لما من الله الدايم الاحسان
على بتمام نظم كمال البيان وجه الآن احببت ان
امزجها بشرح لطيف الخ

The poem is in the *khafīf* metre and begins

قال راجى عفو الاله الرؤف
عابد الخالق المسدى المنوفِ

On fol. 202 there is a *ta'rīkh* indicating the year 1110 (بمكة الخير فاز احسانا).

(5) Foll. 21–26*a*.

تحفة الاخوان فى تكبير ختم القرآن

Tuḥfah al-ikhwān fī takbīr khatm al-Qur'ān.

A work on the *takbīr* which concludes the reading of the *Qur'ān*.

Beginning:

الحمد لله الذى جعل حفظة القران العظيم اهله
وصفوته . . . اما بعد فيقول . . . عبد الخالق . . . المنوفى
. . . هذه نبذة فى التكبير • للامام عبد الله بن كثير •
سميتها [?] تحفة الاخوان الخ

(6) Foll. 26*b*–30.

منعقد البيان فى مد الآن

Mun'aqid al-bayān fī madd al-ān.

A commentary on a metrical riddle composed at Mecca in 1108 to which the answer is الآن الاستفهامية.

Beginning:

حمدًا لمن اولاه بفضله وافتتح به كتابه . . . اما بعد
فيقول . . . عبد الخالق . . . المنوفى . . . انى قد نظمت
سوالا ملغزا به فى الان الاستفهامية الخ

The riddle begins

بحمد الهى البد[ء] فى السر والجهر

Colophon:

تم كتاب منقد [*sic*] البيان الخ

(7) Foll. 31–37.

Another work on the pronunciation of الآن, completed at Mecca on 18 Rabī' II, 1107.

Beginning:

الحمد لله الذى منح من وجه وجهه اليه مخلصا
عظيم الاحسان . . . اما بعد فيقول . . . عبد الخالق . . .

المنوفى . . . انى لما تصفحت عبارات اهل الاداء الاعيان • فى تقرير تحرير توجيهات اوجه الازرق فى مد الان • ووجدتها قد تصادمت تصادمًا عز الى منعه الامكان • شمرت عن ساق الجد فجعلت لها من التحقيق منعقد البيان الخ

1204

2420 A.—Foll. 109*b*–114*a*; $8\frac{2}{5}\times5\frac{9}{10}$ in.; ll. 11; regular and fairly clear, occasionally vocalised, Moplah naskhī; rubrications; apparently in the same hand as two other treatises in this volume which are signed by Muḥyī 'l-Dīn ibn راين or رآين (see foll. 95*b*, 121*a*); European paper, somewhat water-stained; early 19th century.
[J. Leyden]

رسالة تتعلق بالتجويد

Risālah tata'allaq bi-'l-tajwīd.

A short work on *tajwīd*, apparently the same as Ahlwardt 539 (cf. 538 and 540) and van Ronkel 40–44.

The sections open as follows (after the word فَصْلُ in red ink):

فى الاظهار 109*b*, فى الاخفاء *ibid.*, فى الاقلاب 110*a*, فى الادْغام مع اذا لقيت الميم الساكنة باءٍ 110*b*, *ibid.* فى لادغام [*sic*] 111*a*, فى الادغام بلا غنة *ibid.*, الغنّة فى تفخيم الراء 111*b*, فى ادغام المتقاربين *ibid.*, مثلين والّامّ [*sic*] ترقّق فى الجميع الخ 112*a*, وترقيقها *ibid.*, وتفخم *ibid.*, فى حروف الفلقة [*sic*] 112*b*, هاء الضمير فى المدّ 113*a*, حروف لاستعلاء [*sic*]

Beginning:

الحمدُ للّه ربّ العالمين والعاقبة للمتّقين والصّلوة والسّلام علي سيّدنا محمّد وعلي اله وصحبه اجمعين وبَعْدُ فهذه رسالةٌ يتعلّق [*sic*] بالتّجويد فصل فى الاظهار اعلَمْ انّ النّون الساكنةَ والتنوينَ اذا لقيا حروفَ الحلق تظهران [*sic*] وهى الهمزةُ والهآء الخ

End:

وحروف اللّين تمكّ [*sic*, for تمدّ] وقفًا لا وصلًا مثل وخوف وموت و بيت والصّيف وشيءٍ وما اشبه ذالك واللّه اعلم بالصّواب واليه المرجع والمأب تمّت تمّت وصلّى الخ

1205

4319.—Foll. 74*b*–77; $7\frac{3}{5}\times4\frac{9}{10}$ in.; ll. 14; fairly clear, but ungraceful, nasta'līq; rubrications; slightly worm-eaten and water-stained; 17th century.
[Delhi 84*b*]

A short anonymous work on *tajwīd* divided into the same sections as no. 1204 with which it is practically identical.

Beginning:

الحمد لله رب العالمين اما بعد فهٰذه الرسالة يتعلق بالتجويد فصل فى الاظهار اعلم الخ

End:

وحرف اللين والواو الساكنة المفتوح ما قبلها والياء الساكنة المفتوح ما قبلها مثل خوف وبيت والموت وشيء فى الوقف واعلم ان هذه الرساله القواعد التى ذكرناها فى هذه الرسالة متفق عليها بين القراء ثم تمت

On fol. 77 is a note in Persian on the word معانقة followed by a list of 18 معانقات in the *Qur'ān* collected by

اوستاد مرحوم قدوة المحققين مولانا ناصر الدين هروى

1206

4330.—Foll. 142; $7\frac{3}{5}\times5\frac{4}{5}$ in.; 9 lines on foll. 1–34, 64–87, 11 lines on foll. 35–63, 88–139, 12, 13 and 14 lines on foll. 140–143; poor nasta'līq in several different hands; worm-eaten; early 19th century.
[Delhi 25 *bis*]

A list of the pauses to be observed in reading the *Qur'ān*. This manuscript is defective both at beginning and end. The text begins on a leaf numbered ٦ with the words

لا ط لا
الصابرين ⊙ راجعون ⊙ ورحمة قف المهتدون ⊙
ونصف الحزب شعاير الله ج بهما ط عليم ⊙

[Sūrah ii 150 foll.]

It ends with the words:

العاديات مكية و و [*sic*] قيل مدنية احدى عشر اية
لا لا لا لا لا ط
ضبحا ⊙ قدحا ⊙ صبحا ⊙ نقعا ⊙ جمعا ⊙ لكنود ⊙
ج ط لا لا
لشهيد ⊙ لشديد ⊙ القبور ⊙ الصدور ⊙ لخبير ⊙
لا ج
القارعة مكيه احدى عشراية القارعة ⊙ ما لقارعة [*sic*] ⊙

[Sūrah ci.]

There are numerous marginal notes.

1207

4288.—Foll. 105–6; $10\frac{1}{8} \times 6\frac{2}{5}$ in.; ll. 11; large, clear, vocalised Indian naskhī; 18th century. [DELHI Persian 32]

انيس الاصحاب وتوضيح الاحزاب

Anīs al-aṣḥāb wa-tauḍīḥ al-aḥzāb.

A defective copy of a metrical list of the 120 *aḥzāb* in the *Qur'ān* by Imām al-Qāri' (see no. 1198). The *aḥzāb* are indicated by their opening words.

Beginning:

فِىْ صَدْرِ نَظْمِى بِسْمِ اللّٰهِ قَدْ صدرا

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ جرى

. . .

وَبَعْدُ قَالَ اِمَامُ قَارِئُ ارب

غُفْرَانَ زِلَّتِهِ مَا زَالَ مُعْتَذِرًا الخ

1208

4331.—Foll. 1–8; $6\frac{1}{10} \times 4$ in.; ll. 6; very fair vocalised naskhī; 19th century. [DELHI Arabic 1246*a*]

A doxology incorporating in their proper order the titles of the sūrahs of the *Qur'ān*, with an interlinear Persian translation written in red ink.

Beginning:

اَلْحَمْدُ لِلّٰهِ الَّذِى افْتَتَحَ بِفَاتِحَةِ الْكُتُبِ كَلَامَهُ الْقَدِيْم

وَأَوْدَعَ فِى الْبَقْرَةِ [*sic*] وَالِ عِمْرَانَ وَالنِّسَاءِ اَحْكَامَ التَّحْلِيْلِ

وَالتَّحْرِيمِ الخ

I. THE TALISMANIC VIRTUES OF THE QUR'ĀN.

1209

4332.—Foll. 380; $7 \times 4\frac{9}{10}$ in.; ll. 7; good naskhī, rather incorrectly vocalised for the most part in red, presumably by the hand which inserted the Persian translation, fol. 1 supplied in a poor nasta'līq hand; headings of chapters, the words قوله تعالى etc. in red; on fol. 2*a* there is an ornate gold ruled border, which has been partly cut away; some marginal corrections and variants; slightly worm-eaten and much water-stained; 16th century. [DELHI 333]

الدر النظيم فى فضائل القرآن العظيم

al-Durr al-naẓīm fī faḍā'il al-Qur'ān al-'aẓīm.

A work on the magical virtues of the *Qur'ān* and the use of various passages in it as charms, based mainly on Abū Bakr Muḥammad ibn Aḥmad al-Ghassānī al-Wādiyāshī's *al-Barq al-lāmi' wa'l-ghaith al-hāmi'* (Ḥ. Kh. II 1782), and a work by al-Ghazālī on the virtues (*khawāṣṣ*) of the Qur'ānic verses and of the cryptic letters at the beginning of certain sūrahs.

According to Ḥājjī Khalīfah III 4902 the author of *al-Durr al-naẓīm* is Ibn al-Khashshāb al-Yamanī (Abū 'Abd Allāh Muḥammad ibn Aḥmad ibn 'Ubaid Allāh (ibn?) Suhail al-Jauzī, cf. Brockelmann I 414), who was no doubt, as Ahlwardt says, "wol um 650/1252 am Leben," since on fol. 140*a* of this manuscript he says that he heard Muḥibb al-Dīn al-Ṭabarī (who was born in 610/1213–4 according to al-Subkī, but in 615/1218–9 according to the *Tadhkirah al-Ḥuffāẓ*, and who died, according to the latter, in 694/1295, cf. Brockelmann I 361) make a certain statement.

It is said by Ḥājji Khalīfah that an epitome of Ibn al-Khashshāb's work, about half the size of the original, was made by al-Yāfi'ī ('Afīf al-Dīn 'Abd Allāh ibn As'ad, who was born, according to *al-Durar al-kāminah*, two or three years before 700/1300–1 and who died in 768/1367[1] according to the same authority and al-Isnawī, *Ṭabaqāt* (Loth 709) fol. 155*a*[3]), and in the copyists' colophons of some manuscripts bearing the title *al-Durr al-naẓīm*, as for example in the colophon of no. 1210 below, al-Yāfi'ī is said to be the author. The same ascription is to be found in the editions ((1) 1880? cf. Ellis I 11,

[1] Other dates are given by other authorities. Cf. Brockelmann II 176.

(2) 1315 cf. Brockelmann II 177) published in Cairo.

In the absence of more detailed information concerning the distinguishing features of al-Yāfiʿī's epitome it must remain doubtful whether a particular copy bearing the title *al-Durr al-naẓīm* is the epitome or the original. It may however be said that there seems to be nothing either in this manuscript or in no. 1210 which would suggest that they are copies of an epitome.

For the sections into which the work is divided see Ahlwardt 452.

The text is in this copy accompanied by an interlinear Persian translation.

Beginning:

الحمد لله الذى أَطْلَعَ مَن افاق كتابه العزيز
نيّرتُا [*sic*] اوضاح الغرر . . . وبعد فان الله سبحانه جعل
كتابه العزيز الاذواء [*sic*, in later hand, the older writing
فَرَأَيْتُ أَنْ أَجْمَعَ فِى هَذَا . . . شفآءً [having been effaced
الكِتَابِ بَيْنَ كِتَابِ الْبَرْقِ اللَّامِعِ وَالْغَيْثِ الْهَامِعِ تاليف
الْقَاضِى أَبِى بَكْرٍ [*sic*] الْغَسَّانِى وَبَيْنَ كِتَابٍ فيه خَوَاصُّ
آيَاتٍ مِنَ الْقُرْآنِ وَفَوَاتِح [*sic*] مِنَ السُّوَرِ لِلْإِمَامِ أَبِى
حَامِدٍ حُجَّةِ الْإِسْلَامِ الْغَزَالِيِّ وَسَمَّيْتُهُ بالدر النظيم فِى
فَضَائِلِ الْقُرْآنِ الْعَظِيمِ وَالآيَاتِ والذِّكْرِ الحكيم الخ

End:

ومن قراها عند الدّخول على السلطان يامن شره
بقدرة الله تعالى حسبنا الله الخ[1]

Colophon:

تم الكِتَابُ الْمُسَمَّى بِالدُّرِّ النَّظِيمِ فِى فَضَائِلِ الْقُرْآنِ
الْعَظِيمِ وَالْكِتَابِ الْقَدِيمِ

For other manuscripts (of the original or the epitome) see Ahlwardt 452–5, Bānkīpūr Handlist 289, Būhār 11, Cairo II 193 (2 copies), Casiri 1329 I, *CatalogHi* p. 430, de Slane 643, Gotha 545, 121 (extract), Leyden 2195 (8 pages only), and at least 9 of the Constantinople catalogues.

For editions see Cairo I 193 (1282/1865–6), Ellis II 140 (Cairo 1880?), Brockelmann II 177 (Cairo 1315).

There are small lacunae after foll. 2 (corresponding to fol. $2a^9$–$5a$ ult. of no. 1210), 12 (= *ibid.* $11a^1$–$11b^3$) and 16 (= *ibid.* $13b^5$–$14a^5$).

[1] It will be observed that this conclusion is quite different from that given by Ahlwardt.

1210

4333.—Foll. 215; $8\frac{1}{2} \times 6$ in.; ll. 11; clear, partly vocalised, nas<u>kh</u>ī; rubrications; some marginal corrections; worm-eaten and slightly water-stained; more than half of fol. 151 torn away and several other leaves considerably damaged; seal of Muḥammad ʿĀdil-<u>Sh</u>āh on fol. 1*a*; Bijapur Library, 13 Rabīʿ I, 1045; dated Wednesday 22 <u>Sh</u>aʿbān 1032/1623. [Delhi 334]

al-Durr al-naẓīm fī faḍā'il al-Qur'ān al-ʿaẓīm.

Another copy of the same work, differing verbally here and there from the preceding copy.

End:

ومن قراها عند الدخول على السلطان وقى وكفى
شره انتهى الخ

Colophon:

انتهى آخره والله اعلم والحمد لله . . . تم هذا الكتاب
الْمُسَمَّى بِالدُّرِّ النَّظِيمِ فى فضايل القرآن العظيم من
تاليف الشيخ الامام شيخ الاسلام عبد الله بن اسعد
اليافعى اليمنى نفع الله به . . . تمت هذا الكتاب فى
التاريخ اثنى وعشرين شهر شعبان المبارك سنة ١٠٣٢
روز چهار شنبه

1211

3793 *a*.—Foll. 1–36; $8\frac{3}{8} \times 6$ in.; ll. 22–3; clear, but inelegant, unvocalised nas<u>kh</u>ī; rubrications; margins water-stained; copyist, Ibrāhīm al-Dalajūtī; dated Wednesday, 17th <u>Sh</u>aʿbān 1144/1732. [Purchased 13 July 1909]

الاختصاص من الفوائد القرآنية والخواص

al-Ikhtiṣāṣ min al-fawā'id al-Qur'ānīyah wa-'l-khawāṣṣ.

A work by al-Shādhilī (Abū 'l-Ḥasan 'Alī ibn 'Abd Allāh, died in 654/1256 acc. to *Nafaḥāt al-uns*, p. 663[10], in 654 or 656/1258 according to *Safīnah al-auliyā'* 180[16], cf. Brockelmann I 449) on the potency of the words حسبنا الله ونعم الوكيل (Sūrah III 167) as a charm and on the various methods of using them for different purposes both by themselves and in conjunction with other charms.

The work is divided into the following five chapters:

Fol. 2*a*. الباب الاول من خواص هذه الاية الشريفة

Fol. 5*a*. الباب الثانى فى جملة من خواص خواق [*sic*] بوارق هذه الاية

Fol. 8*a*. الباب الثالث فى كيفية التريض بهذه الاية الشريفة

Fol. 12*a*. الباب الرابع فى بعض خواص هذه الاية

Fol. 13*a* ult. الباب الخامس فى نبذة من خواص خوارق بوارق خواص هذه الاية الشريفة فى المسار والمضار وما تحت كل عدد من الاسرار

It contains a number of diagrams of magic squares.

Beginning:

قال شيخنا واستاذنا الشيخ الامام العالم...سيدي ابي [*sic*] الحسن الشاذلي فى كتابه الاختصاص من الفوايد القرانية والخواص بعد حمد الله سبحانه وتعالى والصلاة والسلام على رسول الله صلى الله عليه وسلم وشرف وكرم القايل صلى الله عليه وسلم اذا وقعتم فى الامر العظيم فقولوا حسبنا الله ونعم الوكيل قد روي عبد الله بن بريرة الخ

The following words, which occur on fol. 32*a*, are evidently the end of the work:

وساير ما جمعته فى هذا المسلك اخذته من اسفار الانبيا وتلقيته عن انفاس الاوليا ووضعته من صحف الاصفيا وسجلته من سجلات الاوصيا واستخرجته من كنوز الفضلا وحللته من رموز الحكماء واخترعته من ابكار الافكار والتقطته من اسرار الابرار واعلم ان لكل قوم نقال ولكل فن رجال وهيهات ان ذوي الزنبور يغنى عن نغم الطنبور وتلك الامثال نضربها للناس وما يعقلها الا العالمون وصلى الله على سيدنا محمد وعلى اله وصحبه وسلم تسليما كثيرا دايما الى يوم الدين امين

These words are followed, in the next line, by a section on al-Shādhilī beginning:

وكان سيدي قدس الله سره كثير الشان

His full name is given as follows:

تقى الدين ابو الحسن على بن عبد الله بن عبد الجبار بن تميم بن هرمز بن حاتم بن قصى بن يوسف بن يوشع بن ورد بن بطال بن احمد بن محمد بن عيسى بن محمد بن الحسن بن على بن ابى طالب القارى الشاذلى وقوله الشاذلى بكسر الذال المعجمه وهو نسبة لبلد بالقرب من تونس

Here follow some anecdotes.

The *Ḥizb al-baḥr* is given on fol. 314*a*[19]. This is followed by some more charms (spaces for diagrams have been left blank on foll. 35*b* and 36*a*) and lastly by the دعاء السيدة نفيسة (begins اللهمّ انىّ اسيلك يا كافى كل مخيف).

In this appendix to al-Shādhilī's work al-Yāfi'ī is quoted more than once.

Colophon:

تمت هذه النسخة الشريفة بحمد الله وعونه وحسن توفيقه فى اليوم المبارك يوم الاربعا سابع عشر شعبان من شهور سنة ١١٤٤ الف ومايه واربع واربعين على يد الفقير ابراهيم الدلجوتى عفى عنه امين

For other manuscripts see Cairo v 362, van den Berg, Bat. Soc. Cat. p. 34.

Not in Ḥ. Kh.

K. Indexes.

1212

4334.—Foll. 226; $10\frac{3}{8} \times 6\frac{9}{10}$ in.; ll. 15; clear nasta'līq in two different hands, the second (from fol. 137 to end) more cursive than the first; rubrications; worm-eaten; copyist of foll. 137–226, Abū Muḥammad al-Dihlāwī; 18th century.

[Delhi 83]

الجداول النورانية فى استخراج الآيات القرآنية

al-Jadāwil al-nūrānīyaḥ fī 'stikhrāj al-āyāt al-Qur'ānīyaḥ.

An index to the verses of the *Qur'ān* composed by Nāṣir ibn Ḥusain al-Ḥasanī al-Ḥusainī al-Najafī and dedicated to the Emperor Aurangzēb (reigned A.H. 1069/1659–1119/1707).

Beginning:

الحمد لله الذى افاض جداول برّه واحسانه ووفقنا للاهتداء بآيات ملكوته وسلطانه...اما بعد فيقول العبد الخ

The arrangement of the index will be clear from the following specimen:

الركوع	السورة	الاية
الثالث عشر	الكهف	اذ اوى الفتية الى الكهف
ربع الجزء	الجزء	
اواسط الثالث	الخامس عشر	

The author states in his preface that he compiled also an index to the ends of the verses, but this is not included in this manuscript.

For another copy see Nūr i 'Uthmānīyah 482.

1213

4335.—Foll. 178; $9\frac{1}{5} \times 6\frac{1}{10}$ in.; ll. 13; fairly clear Indian nasta'līq; rubrications; considerably worm-eaten and water-stained in parts; 18th century. [DELHI 81]

تيسير البيان فى تخريج آيات القرآن

Taisīr al-bayān fī takhrīj āyāt al-Qur'ān.

An index to the verses of the *Qur'ān* compiled by Aḥmad, called Khān Dāwud.

The index is divided into two parts, the first (foll. 9–91) relating to the beginnings of the verses, the second (foll. 92–end) to their ends. Prefixed to it is a list of the opening words of the *rukū'āt*. The references in the index are to the *ajzā'* and *rukū'āt*, which are indicated by means of the *abjad* notation, e.g.

باب الالف مع الالف التاء ءاتخذ كج الذال

اءذا كنا عظاما ل ج

that is to say, the verse beginning with أَأَتَّخِذُ (Sūrah XXXVI 22) occurs in *juz'* XX (ك), *rukū'* 3 (ج) and that beginning with أَءِذَا كُنَّا عِظَامًا (Sūrah LXXIX 11) in *juz'* XXX (ل), *rukū'* 3 (ج).

Beginning:

الحمد لله الذى انزل القرآن حجه باهرة...وبعد فيقول المفتقر الى الصمد المعبود احمد المعروف بخان داود لما رايت الآىَ الموردة للاشهاد والامثال فى كتب المصنفين اكثر من ان تحصى والافتقار الى استظهار معانيها واستفسار مضموناتها من التفاسير اشد واقوى وانه موقوف على معرفة مواضعها من القرآن بخصوصها الخ

For other manuscripts see Bānkīpūr Handlist 248 (dated A.H. 1092), Cureton-Rieu 836.

L. MISCELLANEOUS WORKS.

1214

4336.—Foll. 278; $11\frac{1}{8} \times 6\frac{7}{10}$ in.; ll. 23; clear, but unbeautiful, nasta'līq; slightly worm-eaten; dated, 16 Jumādā II, 1242 [1827]. [DELHI 1]

الاتقان فى علوم القران

Al-Itqān fī 'ulūm al-Qur'ān.

The well-known introduction to Qur'ānic studies by al-Suyūṭī ('Abd al-Raḥmān ibn Abī Bakr Jalāl al-Dīn, d. 911/1505).

Beginning:

يقول الفقير الى الله تعالى عبد الرحمن بن ابى بكر السيوطى الشافعى عفا الله عنه الحمد لله الذى انزل على عبده الكتاب تبصرة لاولى الالباب الخ

On the last few pages there are gaps which suggest that the MS. from which this MS. was copied had been damaged at the end.

23 leaves (corresponding to pp. 104, 4*a* f.–185[17] in the *Bibliotheca Indica* edition) are missing between those now numbered 32 and 33.

Foll. 241–2 have been inserted to supply an omission (corresponding to pp. 844[9]–8[13] in the *Bibl. Ind.* ed.) made by the copyist at fol. 243[16].

1215

4337.—Foll. 395; $9\frac{1}{2} \times 5\frac{3}{8}$ in.; ll. 22; clear naskhī; rubrications; many pages much discoloured and more or less damaged by being separated after being stuck together; worm-eaten; late 18th century. [DELHI 2]

Al-Itqān fī 'ulūm al-Qur'ān.

An incorrectly written copy of the same work.

The first two leaves are devoted to a table of contents.

Beginning:

قال الشيخ الامام العالم العلامة الحبر البحر الفهامة المحقق المدقق الحجة الحافظ المجتهد شيخ الاسلام والمسلمين ..الحمد لله الذى انزل على عبده الكتاب الخ

1216

4338.—Foll. 49*a*–61*a*; $8\frac{7}{10} \times 5\frac{2}{5}$ in.; ll. 25; clear, but inelegant, naskhī; worm-eaten; 18th century. [DELHI 1870]

القسم الالهى بالاسم الربانى

al-Qasam al-ilāhī bi 'l-ism al-rabbānī.

A discussion by the celebrated Ibn 'Arabī (Muḥammad ibn 'Alī, who died in 638/1240, see *Encyclopaedia of Islām* sub Ibn (al-) 'Arabī, Brockelmann I 441) of the significance of God's swearing by himself (in the form وَرَبِّكَ etc.) in five passages of the *Qur'ān*, viz. Sūrahs IV 68, XV 92, XIX 69, LI 23, LXX 40.

The work is divided into five chapters (for the headings of which see Ahlwardt 2954) corresponding to these five passages. These chapters are preceded by some remarks in unnumbered *fuṣūl* on the names of God, and are followed (fol. 60*b*) by five short *fuṣūl* in euphuistic rhymed prose corresponding to the five chapters and apparently intended to sum up their Ṣūfistic significance.

The title occurs on fol. 49*b*[6].

Beginning:

قال الشيخ الامام العالم الصدر الكامل...محي الدين...ابو عبد الله محمد بن على بن محمد ابن العربى...الحمد لله رب العالمين والعاقبة...اما بعد فان الله جل اسمه اقسم فى كتابه العزيز على امور كثيرة فى مواضع شتى بانواع من المخلوقات الخ

End:

لارتباط الموجودات بالحق تم الكتاب بحمد الله ومنه

For another copy see Ahlwardt 2954. Ḥ. Kh. III 6270.

1217

4339.—Foll. 72–88; $8\frac{1}{8} \times 5\frac{1}{2}$ in.; ll. 11; clear large naskhī; rubrications; slightly water-stained; early 19th century. [DELHI 348]

A work ascribed to al-Suyuṭī ('Abd al-Raḥmān ibn Abī Bakr, died 911/1505) on the meaning of the tradition that the *Qur'ān* was revealed in seven *aḥruf*

(نزل القران على سبعة احرف),

a tradition which, the author says, has been explained in forty different ways.

Beginning:

قال العلامة السُيوطى [*sic*] ورد حديث نزل القران على سبعة احرُف من رواية جمع من الصحابة ابيّ بن كعب الخ

End:

ويعرق حتى يتحدر منه مثل الجمان والله اعلم بالصواب واليه المرجع الخ